

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
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BAPTIST STATE CONVENTION, LAUREL, NOV. 13-15

From Far and Near

Brother F. J. Eubanks says that George County will vote on Nov. 6 on the question of making the sale of beer illegal, and asks that you pray with them for victory.

Last Sunday the church at Magee called as pastor Rev. W. L. Compere of Ellisville. He has not given his decision as yet. He has done excellent work at Taylorsville and Ellisville.

We have received complaints from all over the state about delay in receiving the Record last week. We are sorry of the delay, but the fault was not in the Record office. It seems to have been held up in the Jackson post office.

Rev. Fred H. Terry, formerly Baptist Student Secretary at the University of Mississippi, is seeing evidences of the Lord's favor on his work at Calvary Church, Springfield, Mo. Recently the church built Sunday school rooms and re-finished the auditorium. Last Sunday six joined the church, three for baptism.

The Bruce church in conference elected Rev. O. C. Cooper of Lake City, Ark., unanimously as pastor of the church for the ensuing 12 months to full time. He and his good family will move here at once and assume charge of the work. The people here are elated at being so fortunate in securing this able godly man to move here with his family, and his coming is hailed with much delight as he was born and reared in the county but has been away for 15 years in Arkansas, Missouri, Louisiana, and Oklahoma.

The annual revival meeting at Clinton is always a matter of statewide interest. This year Dr. W. W. Hamilton, president of the Baptist Bible Institute, preached for eight days. We have never listened to messages which were more spirit-filled and heart-searching. The Sword of the Spirit was in constant use and the presence of the Spirit was graciously manifested. Prayer was made continually and the Lord answered. Many testified to definite and direct answers of prayer. We have heard much preaching and many preachers, but never any in which the preacher manifested so little of self-consciousness. The flame of the Spirit consumed the carbon of self. There were responses from the beginning and so far as we recall there was never a service in which there was not personal response to the preacher's appeal. The hearts of Christians felt the searching of the Spirit and word of God. The purifying fires burned in many souls. One man came back to God who had hardly been in a church for 30 years. Little children were converted and gave clear testimony to the saving grace of Christ. There were many life dedications. On the last night of the meeting nearly everybody responded. There were 28 added to the church by baptism, and 37 otherwise. At a special service for ministerial students the Spirit was present in power, resulting in confession and dedication. The fruits of this meeting will abide.

TAKE IT SERIOUSLY,

That The Baptist Record is the best assistant the average Mississippi pastor can have. It visits them regularly, bearing them comfort, instruction and inspiration. Hence our pastors should take seriously the matter of having this capable and economical assistant in the homes of their people.

Consider seriously putting The Baptist Record in the budget for next year. By so doing all get it for two-thirds of the regular price. Why should the church not pay for this periodical just as it pays for the Sunday school and B. T. U. literature? Indeed it might well be substituted for the regular Sunday school literature in the adult classes. For the good of all concerned,

Take this matter seriously.

Bryan Simmons.

Five men and women united with the First Baptist Church, Biloxi, last Sunday, Oct. 21.

It was fine to see Dr. W. H. Morgan, Vicksburg pastor, in Jackson this week looking so well after his recent hospital experience. It excites our gratitude.

The annual report of the First Baptist Church, Brookhaven, to the Lincoln County Baptist Association included the following interesting facts: Additions during the year 63, present membership 1,268; Sunday school enrollment 993; B. T. U. enrollment 196; W. M. U. enrollment 343; total gifts for the year \$12,677.84, of this amount \$6,030.00 was for missions and benevolence.

A thousand Protestant pastors in Germany read the following to their congregations concerning the effort of the government to control the churches in the interest of national unity: "We assert with all positiveness that the past activity of the Reich church government holds out no promise of its ability to bring peace to the church, that we have no faith in its words and will not bow to its authority."

One by one they go. The Tuesday morning's papers tell us of the killing of Floyd, the chief "public enemy" since the death of Dillenger. There's no other way out for a life like that. Federal officers found him and shot him to death in Ohio. Will this stop the trend to gangsterhood? No; we must begin at the other end; save the children; train them in Christian homes and schools. And keep them away from the immoral movies.

Now is the time for all good men, and the women, to begin to get ready for the every member canvass in our churches to secure pledges of support to the Cooperative Program for 1935. By agreement of all concerned the time for this canvass is from the first Sunday in November to the second Sunday in December. The pledge cards for this purpose may be secured from Dr. Gunter's office. The envelopes can be bought from the Sunday School Board. There are tracts which explain the causes which we are called upon to support. Are you ready?

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

"This One Thing We Do, Pay Our Debts"

When the above caption was selected the first of 1933, it was not for the purpose of giving the printer something to do. Every word of it was intended for the truth. At that time we were approximately \$30,000.00 behind on our educational obligations. At this writing we are in default not over \$8,000.00, with approximately \$7,000.00 in pledges and some money in transit. With this \$8,000.00, which represents a part of June 1st interest, paid, Mississippi Baptists would be out of the defaulting column.

To be sure, we have \$25,000.00 worth of bonds maturing December 1st, and the semi-annual interest amounting to approximately \$17,000.00. Our people are able to pay this, and many have the mind to pay it.

One Hundred Giving \$1,000.00 Each

Early in the year one of our Board members said if we would raise \$100,000.00 for our State Convention debts this year, that he would give 1% of it, or \$1,000.00. Three days ago another man, who had already given his \$100.00 on the Debt Campaign this year, said that if ninety-nine others could be found who would give \$1,000.00 each that he himself would give \$1,000.00, and reduce the bonded indebtedness from \$560,000.00 to \$500,000.00 by the end of the year and pay all of the interest due. Before I left his office, another man promised me, just after having given his check for \$100.00, that he too would be one of one hundred to give \$1,000.00 each by the end of this year. The next day I made mention of these statements, and another man said I could count on him for one of the one hundred to give \$1,000.00. These four men have made these statements in good faith. It was not that they were trying to shirk a responsibility, or to impose a condition which could not be met and thereby be relieved of the responsibility of doing any giving. One has already given \$100.00, another \$200.00, another \$300.00, and another \$400.00. They can always be depended upon. But whether or not we can secure one hundred men for \$1,000.00 each, we are going to pay our debts. The conscience of our people is being revived. Their sense of honor is causing them to give. There is one danger, and that is that they do not keep in mind the magnitude of this goal, which is \$100,000.00. Failing to see the magnitude of the undertaking, many are making their contributions too small.

Some Things To Be Kept In Mind

One is that our State Convention assembles November 13th. We should have a large attendance.
(Continued on page 5)

Sparks and Splinters

Dr. Leon Latimer who is resigning First Church, Austin, Texas, to become pastor of First Church, Greenville, S. C., says, "We have the paper in our church budget and no policy that has been inaugurated since my coming to Austin has been more far-reaching in setting forward the kingdom work."

The Baptist Record is in receipt of a letter from two pastors in Georgia, Alfred Pullen of Chipley and W. H. Rittenhouse of Hamilton, warning the pastors and churches in this section against a man who offers to furnish pastors with bulletin service for their churches, that is a small paper printed only on half the pages, to be paid for by advertising. He is said to solicit money for the advertising, pocket the money, collect also from the pastor, and that is the last that is heard of him. He is said to be operating in Mississippi.

Recently Pastor G. H. Suttle offered his resignation as pastor at Northside Church in Jackson. Action on it was deferred for some time, but on last Sunday night the church accepted the resignation. Brother Suttle went to this field four years ago when there was no house and no organization of any sort. He gathered together some of the Baptists in this section of the city, known as Fondren, held a meeting which the Lord graciously blessed. Other Christians were kind to them. The Methodist pastor offered them the use of his church building. A good Methodist brother gave them the use of a store building for an auditorium for a while. The Baptists soon arranged for a building of their own, and have made good progress. Brother and sister Suttle have labored sacrificially. They will do good service in any field to which the Lord calls them.

The love of money is a root of every kind of evil. That is there is no existent form of evil which cannot be or has not been produced, fostered and perpetuated by the love of money. The liquor business is back with us in this country, not so much because the multitudes were howling for a drink, as because the brewers and distillers wanted to make money out of it, and the rich wanted to escape taxation by shifting it to the shoulders of the poor and weak. And you may look for efforts at more legislation of this kind. In this country and in other countries those who are trying to escape the support of the government by paying taxes, are now trying to establish government lotteries. They are willing to sell the country to the devil to save a penny. The story of Faust could be rewritten today with rich tax-dodgers as the principal figures.

Sunday, Oct. 14 was the time for a one day revival in the First Church, Yazoo City, and the Lord graciously blessed His people. The minds of the people had been directed to it for some while before. Services began with an hour of quiet prayer at 7 A. M. The deacons had their own special prayer meeting at which all were present except a doctor who was called away in an emergency. The young people's organizations had their special meetings. At the preaching hours the large auditorium was filled. Members were present who had not been at church for years. Seven fine young people joined the church on confession of faith. These and four others previously converted were baptized at night. The Presbyterian pastor here for 23 years attended some of the services and said he believed more was accomplished in this one day than he had ever seen in a week's meeting. The people have a new spirit and the work goes on. The church is also participating in the debt paying campaign which the pastor, Dr. Webb Brame, is leading and to which he is contributing sacrificially.

Boston is said to have a 75 per cent increase in drunkenness among women since the repeal of the 18th Amendment.

Associations meeting next week: Harrison County at Gulfport, Oct. 31-Nov. 1, and Clarke County at Union Church, Oct. 31-Nov. 1.

Brother Jas. W. Askew, clerk of Columbus Association, says the gifts to missions and Co-operative Program from the churches in that association for the past year more than doubled those of the previous year. Every church except two made an increase.

The Alabama Baptist publishes figures furnished by the State Superintendent of the Anti-Saloon League, which shows that in the city of Birmingham the arrests for drunkenness in the year before repeal were 2,419; in the year after repeal they were 5,631. For all causes, the year before, 6,533; the year after, 17,270 and those lying whiskey advocates said repeal would diminish lawlessness.

The "Spiritual Life Bible Conference," succeeding the old "Southwestern Bible Conference," in Shreveport First Church, Dr. M. E. Dodd, Pastor, will be conducted this year, Jan. 20-27. Faculty includes such men as Drs. John R. Sampey, E. F. Haight, J. T. Henderson, Warren L. Steeves and R. G. Lee. Ministers and other Christian workers will be given bed and breakfast by the local people.—John S. Ramond, Pastor's Associate.

The Alabama Baptist says: "Dr. A. U. Boone, who is supplying the First Church of Montgomery in the absence of Bishop Inzer, preached the introductory sermon at the Montgomery Association. It was a great, big, simple, rich and mellow sermon. It made us think that one has to get about sixty-five or seventy years old before he has either sense enough or religion enough to preach. And if the readers think this is a facetious remark, we insist there is much truth in it and that in spite of the fact that many of the churches are dead set on young and inexperienced men."

The Baptist and Reflector brings the sad news of the death of brother W. D. Hudgens, Sunday School Secretary of Tennessee Baptists. He lingered nearly a month after an automobile accident in which he was injured near Chattanooga. We had known brother Hudgens for more than ten years, and had some knowledge of his work in Tennessee. He was utterly devoted to the Lord and His work. He was full of energy which was consecrated to service. His home was in Tullahoma where the burial took place. He leaves a devoted wife and a son who is a minister.

The following is from Athletic Coach A. A. Stagg of Chicago University: "As a coach I do not believe, and none of the coaches that train men believe, in the use of alcoholic beverages. I was a member of the coaching staff of the Olympic teams two years ago, and that was one of the forbidden things when we went over to Paris; the men were not to drink anything but water, and we took our water with us . . . The coaches and trainers generally are dead against the use of alcoholic beverages, even beer, in training. . . . Now the American athletes stood on the top. There were none better. The only ones that approximated us at all were the Finnish athletes, and they do not use liquor."

It is now believed that the offering to State Missions made in September by the W. M. U. of Mississippi will reach \$6,000. Good for the sisters! Now the rest of us, those who are mere men will have a chance to show what we can do for State Missions on the 28th of October. That means next Sunday. The danger is that a lot of the dear brethren will just forget it. And there are some of them that will never hear of it. Will somebody punch these descendants of Rip Van Winkle in the ribs. What can you expect of a man, for example, who does not take and read the Baptist Record. He doesn't even know that he doesn't know. Just pass this paragraph to him and tell him to wipe off his spectacles.

An exchange tells us that Rev. V. E. Boston of Clarksdale has been called to the church at Dyersburg, Tenn. We hope it may be the Lord's will for him to remain in Mississippi.

There are said to be 900 Baptist students in Louisiana State University at Baton Rouge. The care of such as these is one of our denominational problems.

St. Charles Ave. Church in New Orleans has called Rev. Everett Gill, Jr., of Marshall, Mo., as pastor, and it is thought he will accept. This is the pulpit made vacant by the going of Dr. T. D. Brown a short time ago, and is one of the most important fields for service in Louisiana.

Second Church, Greenwood, last week called Rev. Henry L. Byrd of Oakvale. He has accepted and will soon be on the field. Brother Byrd and his wife have dedicated their lives to service and have done good work since finishing work in the Southwestern Seminary.

The editor of the Baptist Message of Louisiana says that the churches in Tangopahoa Parish have a large number of Baptist Bible Institute graduates and students for pastors, and that every church in the association reported gifts to missions, which he says is quite different from a few years ago when only three or four churches reported gifts to missions.

It is well known that a large element of Protestants in Germany have withstood Hitler in his efforts to Arianize the churches and to unify them under state control. Now opposition to his church high officials has developed in the Nazi ranks themselves. As we predicted sometime ago, when the state undertakes to control the conscience, it has an impossible task.

First Church, Shreveport, for the Association year just closed reports 284 additions, and a present enrollment of 4,176; Sunday school enrollment of 2,410, average attendance, 1,243. Raised for local church work \$39,555.25; for missions, education, and benevolences \$36,840.01, total \$76,295.26. B. T. U.: number of unions, 15; enrollment, 240. W. M. U.: number of organizations, 6; enrollment, 471; mission study enrollment, 519. Brotherhood: enrollment, 73; average attendance, 35.—John S. Ramond, Pastor's Associate.

Rev. J. B. Herndon has indicated to the Prentiss church that he will not be with them after this year. The church passed resolutions expressing the highest appreciation of the service he has rendered for the past three years, together with his good wife. These resolutions recall his preaching with power, his service to all the country around, his faithfulness in holding up a high standard of Christian citizenship, his service as Bible teacher in Prentiss Institute, his effective leadership in putting the county in the bone dry column, his personal example of righteousness, his preaching and practice of tithes and offerings. We hope the Lord will keep him in Mississippi. He came to us from Louisiana.

The hotel rates for the Baptist State Convention at Laurel are as follows: Pinehurst Hotel, 128 rooms—room without bath, single \$1.50, double \$2.00; room with connecting bath, single \$1.75, double \$2.25; room with private bath, single \$2.00, double \$2.50. A few rooms with private bath maximum rate, single \$2.50, double \$3.00. Edwin Hotel, 24 rooms—room without bath, single \$1.00, double \$1.50; room with bath, single \$1.50, double \$2.00. These are special rates made for the Convention. Reservations should be sent in at once to the hotel or to the writer of this letter, stating the date delegate will arrive.—Yours truly, Harry Smallwood.

Just closed a blessed two weeks meeting with F. W. Varner and his church at Pocahtontas, Ark. Brother Varner has been there 6 years. Doing fine. I appreciated more than words can tell the recent call to Shaw, Miss., where I used to be pastor, but chose to stay here, out of sense of definite call of God.—A. D. Muse, Pauls Valley, Okla.

MR. SPURGEON'S GRATITUDE

By Rev. A. Cunningham-Burley
Central Baptist Church, Putney, London, Eng.

"You can unlock a man's life if you watch what words he uses most. Our vocabulary is our history and our favorite words are ourselves." But for the inverted commas these opening words would quietly pass as a concealed quotation from Henry Drummond. They are cited however, to afford the opportunity of saying that one of the central words in Spurgeon's rich and plentiful vocabulary was the word GRATITUDE. To him, thankfulness, was among the leading obligations of life.

In addition to the great institutions that bear his name, Mr. Spurgeon has left behind him a wealthy legacy of sermons, prayers, letters and books. From a careful study of these you come to the irresistible conclusion that Spurgeon was one of the most grateful men who ever lived. He had a short memory for insults and injuries but a long memory for favors and friendships. He never allowed himself to forget a kindness.

First came HIS GRATITUDE TO GOD FOR DIVINE GRACE. This is ever coming to the surface in sermons and prayers alike. One of his greatest discourses is aptly entitled "Gratitude for deliverance from the grave." It was a sermon of personal testimony to the unfailing goodness of God through a life often threatened by grievous sickness. The text—Psalm cxviii. 13-18, is inscribed upon a marble slab on the Jubilee House at the rear of the Tabernacle and stands as a memorial to his gratitude for Divine deliverance.

And what outbursts of thankfulness occur in his congregational prayers! "Lord" he cries "it is an unspeakable mercy to know Thee as our reconciled God, to know Thee as our Father in Christ. We thank Thee for the love without beginning, for the love without measure, for the love without failure, which appeared in the person of Christ and wrought out our redemption. Never can we sufficiently adore free grace and dying love. Nor can we cease to praise the God of our regeneration who found us dead and made us live; found us at enmity and reconciled us; found us loving the things of this world and lifted us out of the slough and mire of selfishness and worldliness into the love of Divine and Eternal things." This great man knew from whence his greatness came and he never forgot his debt of obligation to God's distinguishing grace and mercy in Christ Jesus.

Then think of HIS GRATITUDE TO HIS CONGREGATION FOR THEIR LOYALTY. It makes an altogether enriching study to read through his pastoral letters to the Tabernacle Church. His people were bound to him with hooks of steel. He gave himself to them and they in return rewarded him a hundred-fold with their loyalty, prayers and sympathy. Towards the end of his life when he felt so keenly the insinuations of his enemies and the desertions of those who should have stood by his side, Spurgeon's great congregation never failed him. They could not forget his long, patient and faithful services, and he in turn lost no opportunity of showing his gratitude and expressing his thanks. Writing to them in the severe winter of the year 1889 he says: "I am very grateful for all your loving willingness to give me rest, of which, I will never take an instant's undue advantage." Again, a few months before his death he writes: "I feel greatly humbled and very grateful at being the object of so great a love and so wonderful an outburst of prayer . . . These generous expressions fill my eyes with tears, my mind with astonishment and my heart with gratitude. I am grateful beyond expression for all that the Lord has done and is doing for me." These and similar sentences go to show, that to the end of his days he reckoned himself the obliged and grateful debtor to his people.

How great was HIS GRATITUDE TO HIS FRIENDS FOR THEIR TIMELY HELP AND SYMPATHY. In the Providence of God many

great enterprises were entrusted to his care, but the same kind Providence raised up helpers near and far to lend him a hand under his heavy responsibilities. A short time ago it was my privilege to handle a large bundle of old letters and postcards. They were variously addressed from Clapham, Norwood and Mentone, and marked certain epochs in the life of Mr. Spurgeon. It was indeed a delicious joy to take up one and then another from that delightful collection, to linger fondly over the familiar hand-writing and to feel the living throb of thankfulness beneath them all.

Then there comes one's little collection of presentation volumes with the title pages inscribed in the same gracious way. In a small leather-bound volume of "According to Promise" he has written: "Thomas Holt, Esq., with the respectful gratitude of C. H. Spurgeon, 1887," whilst to an unknown helper, a book was given with the following words on the fly leaf:

"With Mr. Spurgeon's gratitude for generous aid to the orphanage—C. H. Spurgeon, Feb. 20, '72."

We keep on waking up to the fact that C. H. Spurgeon is no longer with us. The quick look, the hearty handshake and the half-smile on his face to greet one—these are no more. But other things equally tender and real remain. Many of us are under tremendous obligations to him. There are those still living, who can call him their spiritual father. There are not wanting men in our pulpits who can think of him as friend and adviser; men who are reaping the benefits of an incomparable training in the college that bears his name, while in all parts of the world are those who have been sheltered, nourished and equipped at Stockwell Orphanage for life's stern conflict. Oh rare Charles Spurgeon! Multitudes rise up, with grateful hearts, to call thee blessed!

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LAW, PUBLIC OPINION, AND CHRISTIAN MORALITY

By Mr. C. T. Le Quesne, K.C.

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(The following is from an address on Moral Standards and Temperance made at the Baptist World Alliance by a London attorney.)

In my remarks I propose to deal first with our duty as regards public opinion.

The law of the land lays down certain rules as to marriage. That is true of all the countries which are represented here. In all of them, too, there are laws relating to the sale of alcoholic liquors, and I suppose that in many of them, if not in all, the law interferes to some extent with gambling transactions. But the law cannot go beyond public opinion. If it does it is flouted. The business of the statesman is to know, how far public opinion will allow him to go. The business of the Christian man and woman is to create the right kind of public opinion, so that the right kind of laws may be passed and then obeyed. The problems which are associated with alcoholic liquors, with gambling, and with marriage, are too delicate and too complicated to be solved by legislation alone. But as one of our greatest English statesmen said, "The laws can make it easier for a man to do right and harder for him to do wrong." So far as we can, we must see to it that the laws of our countries satisfy that test.

How are we individually to influence public opinion? We must rouse our fellow-citizens to think about these things. The scientists define man as homo sapiens, that is, as a creature in whom the form of man is combined with the faculty of thought. Probably most of us know a considerable number of creatures, who exhibit all the characteristic signs of the human form, but in whom the faculty of thought is not over-exercised and who never suffer from mental overstrain. They like to have a drink. They like to have an occasional bet. The last thing that they desire is that anyone should bother them to think about their betting or their drinking. We must try to set them thinking.

We must educate public opinion. Many people would be shocked if only they knew the facts about the misery which is wrought by gambling and drinking habits and by the less desirable type of films. They have never come into touch with them and they know nothing about them. Knowledge may rouse them to a sense of personal responsibility.

In these days we must help to create, to stimulate, and to elevate public opinion, so that it shall become more sensitive and without becoming intolerant shall cease to condone what it ought to condemn.

In order that we may discharge this task with tact and good humor, let us remember always, as we have recently been reminded, that the injunction of Scripture is that we should have salt in ourselves, not that we should go about spreading it on other people's tails.

Next one way of helping our fellow-men and our respective countries in these matters is open to every one of us, the way of Personal Example. Where legislation must fail, personal example will often succeed. I was talking the other day to a gardener in London about the long-protracted drought, which we have experienced there. If mankind has not gone dry in England, nature has been getting drier and drier for many weeks. This gardener said to me, "No rain water will get through the soil now. It is baked too hard. Only melted snow will do it." There you have an illustration of the difference between the effect upon the minds of men of the coercive operation of law as contrasted with the persuasive operation of example. The one cannot break through the hard crust of habit, sloth, and self-interest, which overlays the hearts and minds of men. But the other, the more gracious and more subtle power of personal example, finds unexpected crevices in that surface and through them reaches and quickens the dormant faculties within until they flower in nobler and lovelier life. To abstain, (e. g.) from alcoholic liquors for the sake of others is to act in accordance with the words of the great Apostle, "Let no man seek his own, but each his neighbor's good." A man is wise (as I think) to abstain for his own sake. He is right to abstain for the sake of others. But what an immense difference between the two motives as regards their moral value and their moral appeal! The man who in such matters of conduct as gambling and drinking renounces some part of his liberty in order to help others goes beyond what the world would require of him and acts as the disciple of Christ. He makes a real contribution to the recuperative forces of society. He denies himself in order that others may have a more abundant life. His own life becomes a redemptive force, and surely that mode of life, altruistic, self-denouncing, redemptive should be the mark of the disciples of Him, who in order to save others was content to lay down His own life.

Lastly to the question what is the duty of a Christian in the circumstances of this present hour in the matter of gambling, the use of alcoholic liquors, the cinema, the questions now so widely discussed as regards sex and the marriage bond, the answer may be stated succinctly in a single phrase. It is his duty to act in accordance with the Will of God as revealed in Christ. He is not at liberty to adopt a lower standard. He must not be content to comply with the standards of public opinion or of the law, if they fall below the standards of Christ—and they often are below His standards. They may even require the Christian to act in a way which cannot be reconciled with the teachings of Christ and so give rise to the dilemma which provoked and must always provoke the famous reply "We must obey God rather than men." We must, for many reasons and for this one among others, realize that only as we give our ultimate and final allegiance to our citizenship which is in Heaven can we render our maximum

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Editorials

THINGS NEW AND OLD

Jesus said, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." We have been made to think of this again and again as in the past week we listened to Dr. W. W. Hamilton preaching in the meeting at Clinton. The thousands multiplied who have heard him in various places where he has held meetings and where he has been pastor will tell you that they have never heard better gospel preaching, messages delivered in greater freedom, with utter absence of self-consciousness.

As we have heard him again in this meeting we have wondered at the grace of God which unlooses all the potential resources of mind and spirit and sends them in streams of refreshing and life-giving among the people. Seldom have we seen such "liberty" as in the ministry of this man of God. Not that the truth comes in torrents or cyclone, but with such naturalness and ease as wins the hearts of those who hear.

But it is not to praise the preacher that we speak; it is rather to commend to all who preach the quality or characteristic which helped us to understand what Jesus meant when he spoke of bringing forth things new and old. A "scribe" such as Jesus spoke of is one well versed in the scriptures, one thoroughly familiar with the Bible. A scribe originally was a man who made a business of copying or transcribing the scriptures. Before the days of the printing press the only way of preserving and scattering copies of the word of God was by having men specially versed in penmanship to make manuscript copies of the Bible. In this way they became particularly familiar with its contents. Indeed a man was a scribe because he loved the Bible and had great pleasure in copying it.

I wonder if you have ever tried that way of familiarizing yourself with the Book. There is hardly any better. Try to memorize a scripture passage and then reproduce it from memory with paper and ink. It will fix your attention on it as hardly anything else will. You will take notice of words and the niceties of their meanings as never before. Your mind will become saturated with the truth.

But this is not just an ordinary scribe that Jesus refers to. It is a scribe who hath been made a disciple (Revised Version) to the kingdom of heaven. It is one who like Moses or Paul brings all the training and learning acquired elsewhere and puts it to use in the kingdom of God. Many scribes in the time of Jesus had become hardened and callous by familiarity with the mere letter of the Bible. They were proud of their position and training, but the truth had never gotten down into their souls. But one who has become a disciple unto the kingdom of heaven has all his knowledge of the scriptures transfigured, illuminated, sublimated. It is like a gas well aflame. His knowledge of the Bible has become a burning passion within him.

But the specific thing Jesus says about such a scribe is that he "bringeth forth out of his treasure things new and old." Everything in his experience becomes capital for use in the service of the kingdom of God. Everything that he has ever learned, everything which he has ever seen or heard is converted into material to proclaim the glad tidings of the kingdom. And when we say everything we mean EVERYTHING. You may not have a scrapbook for preserving incidents, illustrations or reasoned appeals. Your whole life will be a treasure box from which you draw. And the longer you live the bigger will be the treasure box.

Again referring to the preacher mentioned earlier in this article, those who hear him must always marvel at the apparently exhaustless fund of experiences from which he draws. His

sermons are made up largely of what he has seen of the working of God in the minds and lives of men through the ministry of the word. They are not merely illustrations; they are examples of the power and working of the Spirit of God. They are not pictures pasted on a sermon; they are witnesses to the truth of God.

Again, we are not saying this to magnify a preacher. We are saying it ought to be true of all of us who preach. How fortunate for our young men that Dr. Hamilton is head of the Baptist Bible Institute. May they have a double portion of his spirit. Each one of us needs a transformer to convert the raw material of our knowledge and experience into power to move men's souls and light to lead them into the kingdom of God.

We can preach only what we know. We can only testify truthfully to what God has done in us. John preached the truth as it is in Jesus. But it must not simply be the truth in Jesus. It must be true in us. John says in his first epistle (2:7-8) "Beloved, no new commandment write I unto you. . . . Again a new commandment write I unto you, which thing is true in Him and in you." It is new, fresh, forceful, meaningful because it is now true not only in Him but in you. That's where the newness is.

The sunlight passing through a darkened room will make every particle of floating dust in the air luminous. And the grace of God shining into our lives makes everything, old and new the means of instruction. I heard a preacher once criticize Sam Jones for talking in his sermons about members of his family. Another preacher said, "Yes, brother, but he makes them preach."

—BR— WHY HE PRAYED

Paul said, Eph. 1:15-16, "For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers." To be sure this sentence does not exhaust the reasons for praying, nor give all the reasons why Paul prayed, but it indicates two general causes which provoked him to prayer, and should certainly move us to prayer.

These two reasons look upward to God and outwardly toward the people. The first reason is brought to our minds by the words "for this cause." The second reason is in what follows when he speaks about the people to whom he is writing. For this cause looks backward to the first half of the chapter. It is a long paragraph, made up of one sentence. You will have to get your breath several times before you read it through. But it contains one idea. It is a sort of doxology. A doxology written in prison. Paul sang and prayed a good deal in jail. He seems to have been quite happy there. And this doxology begins with, "Blessed be the God and Father of our Lord Jesus Christ," and ends with "Unto the praise of His glory." And all in between he is telling about what God has done for us. He chose us in Christ before the foundation of the world; He purposed that we should be holy and without blemish; He forordained us to the adoption of sons; He has freely bestowed His grace on us; forgiving our sins, giving us wisdom, revealing His will to us to sum up all things in Christ; we have been sealed with the Holy Spirit, the earnest of our inheritance, looking forward to the final redemption of God's own possession. Thus from eternity unto eternity, covering the period of our earthly sojourn, God has made infinite provision for us to the utmost.

Perhaps the paragraph is summed up in the words, "He has blessed us with every spiritual blessing in the heavenly realms (the kingdom of God) in Christ." This is all back of the verse with which we started, "For this cause . . . I cease not to give thanks for you, making mention of you in my prayers."

Surely with the heavens opened like this, it

were a sin not to pray. If we only knew the gift of God and who it is that speaks to us, surely we would ask of Him. A week or so ago we went down on the grounds of the State Fair in Jackson. It was school children's day. And they were there in throngs. There was every device to delight the children. There were merry-go-rounds till you couldn't rest, ponies, donkeys, trains, ferris wheels, etc., etc., etc. And the little fellows wanted to take in every one of them. They wanted to ride everything in sight. They didn't fail to indicate their desires. They asked.

And here we are set down in the midst of riches of grace untold and unmeasurable; every spiritual blessing in the heavenly realms in Christ. And all ours for the asking. And Jesus is saying "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." He is repeating the request not that we are to be urgent or importunate, but because He is urgent that we should not miss anything. Ask, Seek, Knock. For everyone that asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened. Surely here is reason enough to pray. It is all ours for the asking.

And the other reason why he prayed is that he has seen or heard of the beginnings of grace in the people to whom he is writing. He is encouraged by what has already taken place; "having heard of the faith in the Lord Jesus which is among you, and of the love which ye show toward all the saints." It may be that the word love doesn't belong here. In that case it is still the faith which has found expression in its attitude toward all the saints. It is easier to pray when we see some indications of grace already showing in those for whom we pray. In this case the Ephesians have manifested faith in the Lord Jesus and a changed attitude toward believers.

Our prayers can follow along the line of the Lord's leading, and should follow up the beginning of His working, in order that those for whom we pray may come into the full benefits of the manifold grace of God. And this intercession should be accompanied by, indeed preceded by, thanksgiving for what has already been done. For Paul says, "For this cause . . . I cease not to give thanks for you, making mention of you in my prayers." A grateful heart will be an expectant heart. How little of our praying is giving of thanks! But Paul would include it in all his praying. His blessings are so great and so many, that much of our praying should turn to thanksgiving. The pressure of thankfulness will like the pressure of compressed air force our supplications up to the throne of grace.

—BR—
A boy in Florida after the Sunday school had observed "promotion day," remarked, "I certainly did enjoy "commotion day."

Dr. Jno. A. Broadus is quoted as saying that the distinctive principle of Baptists is, "Strict obedience to the obvious teaching of the Scriptures." We like to be in that class.

According to the records in a recent edition of Who's Who a minister's son has one chance in twenty of having his name in Who's Who, while a physician's son has one chance in one hundred and five.—Ex.

An exchange expresses the opinion that the federal government having repealed the constitutional amendment forbidding the manufacture and sale of liquor, is now prohibiting about everything else.

Some of the representatives of big business who now complain of the administration making the constitution "elastic," may recall that they raised no objection when the federal congress started this "elastic" business with the constitution when it declared the sale of beer was not forbidden by the constitution. We have had more playing fast and loose with the truth, not to say the constitution, in the past few years than we have had for more than half a century.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

dance. We are making history and paying debts, and our people should know about it.

The second is that our books close on this State Convention year the 31st of this month. Fortunately, the 31st comes two or three days after the last Sunday in the month. This will give ample time for all contributions to reach this office by the 31st. Please make haste to remit all that can be gleaned not later than Monday following the fourth Sunday.

In the third place, we should not be satisfied for the month of October with anything less than 100% increase over 1933 October receipts. We already have, October 23rd, more than the full amount received for the month of October 1933. It will be easy to double last year's October receipts if every church will get under the load, and we will have increased by the close of this month this Convention year's receipts 50% over the 1933 receipts.

One Thousand Giving \$100.00 Each

We launched our campaign this year for one thousand Baptists who would give \$100.00 each, and in that way raise the amount needed for the year, \$100,000.00. Not a week passes but what we secure \$100.00 contributors. We are giving below the list secured during the past week. We are quite confident that others have been secured, but reports are not all in at this writing. The \$100.00 contributors are given below in connection with the total contributions for the past week:

Judge C. P. Long, Tupelo	\$100.00
Dr. A. B. Harvey, Tylertown	100.00
Mr. Reed, Tupelo	100.00
Mr. E. S. Cole, Philadelphia	100.00
Dr. Webb Brame, Yazoo City	100.00
Mr. F. H. White, West Point	100.00
Mr. J. M. White, Jr. West Point	100.00
Mrs. Sarah White Pryor, West Point	100.00

Additional Contributions to Debt Campaign

Ruleville Church, Sunflower Co.	\$ 20.00
Senatobia Church, Tate Co.	215.25
Pickens Church, Holmes Co.	116.00
Eeru Church, Pontotoc Co.	87.50
Jericho Church, Union Co.	25.15
Ackerman Church, Choctaw Co.	62.50
Abbeville Church, Lafayette Co.	18.50
Taylor Church, Lafayette Co.	22.00
Clear Creek Church, Lamar Co.	7.57
Yellow Leaf Church, Lafayette Co.	13.00
Ellisville Church, Jones Co.	54.00
C. A. Forman	1.00
Greenwood 2nd Church, Leflore Co.	2.00
Itta Bena, H. L. Trussell, Leflore Co.	2.00
Sidon, R. E. Scott, Leflore Co.	5.00
Ackerman, Choctaw Co.	11.50
Bruce, Calhoun Co.	5.00
Artesia, Columbus	1.00
French Camp, Choctaw Co.	5.00
Mathiston Church, Zion	31.00
Eupora Church, Zion	48.50
Greenville 1st, Deer Creek	25.00
Thompson Church, Mississippi	2.65
Tillatoba Church, Yalobusha Co.	17.50
Sylvarena Church, Yalobusha Co.	16.50
Buena Vista Church, Chickasaw Co.	10.00
Woodland Church, Chickasaw Co.	5.00
Tupelo Second, Lee Co.	50.00
Big Springs Church, Yalobusha Co.	5.00
Wayside Church, Yalobusha Co.	1.00
Scobey Church, Yalobusha Co.	14.25
Saltillo Church, Lee Co.	17.50
Harperville Church, Leake Co.	15.50
Carthage Church, Leake Co.	37.00
Louisville Church, Winston Co.	301.00
Lena Church, Leake Co.	60.50
Mt. Olive Church, Leake Co.	3.00
Coffeetown Church, Yalobusha Co.	57.75
Scuna Valley Church, Yalobusha Co.	24.00
Tylertown Church, Walthall Co.	16.00
Deacon from Greenwood, Miss.	5.00

Philadelphia Church, Neshoba Co.	20.31
Johnston Station, Pike Co.	5.00
Summit W. M. S., Pike Co.	1.00
Rev. D. W. Moulder, Forest, Miss.	1.00
Damascus Church, Copiah Co.	10.00
Washington Church, Greene Co.	6.00
Poplarville Church, Pearl River Co.	5.00
Satartia Church, Yazoo Co.	8.50
Durant Church, Holmes Co.	3.00
Group of laymen at Tupelo Miss.	25.00
Edwards S. S., Hinds Co.	5.00
Meridian, Poplar Springs W. M. S., Lauderdale Co.	33.33
Richland Church, Rankin Co.	6.81
Steens Creek Church, Rankin Co.	162.50
Yazoo City Church, Yazoo Co.	61.05
	\$ 1,791.12
Plus eight \$100.00 contributors	800.00
	\$ 2,591.12

—BR—

Rev. S. G. Pope was a recent patient in the Baptist Hospital in Jackson. We wish for him a complete recovery. Another hospital patient this week was Rev. R. A. Eddleman of Clinton. They call it a minor operation. But those who suffer have their doubts about their being any "minors."

An alibi has come to mean in common speech a lying excuse for not doing what we ought to do. Many churches today are defending themselves against the many indications or charges of failure by citing the difficulties with which we have to contend. We talk about the backwash after the war, the crime wave, the general decline of morals. We blame it on everything from the automobile to the picture show, not omitting the liquor business, Congress and the astral wave. Do we forget that the Christian religion started in the period of the greatest moral corruption the world has ever known? The devil had every nation of the world in a sling. Morals were flouted and ridiculed. It was a good time to start something. And the Lord Jesus came and launched the gospel ship. He said, "Be of good cheer, I have overcome the world." John said, "The whole world lieth in sin." If our times are bad, it is a good time to prove the truth and power of the gospel. Why not start in your own life and your own church?

Minutes of Lauderdale County Association are at hand and embrace about everything you could wish. There are 33 churches, only 31 reporting. Seven are in Meridian. Total membership 7,733, an increase of 160 over last year. There were 187 baptisms or about 2½% of the membership. Thirteen churches reported no baptisms. Sixteen churches have prayer meetings. Five held no revival meeting. More than half the churches report no subscriptions to the state paper. First Church, Meridian, had 40 baptisms. Southside had 35. The total given to local support was \$45,389.59. Total given to missions and benevolences \$8,303.90, of which \$4,184.26 were for Cooperative Program. First Church, Meridian, was the largest contributor. Seventeen churches gave to the Cooperative Program. Only five churches reported nothing given to missions.

The Nominating Committee of the Hinds-Warren County Baptist W. M. S. Association held a meeting at Baptist Headquarters in Jackson Wednesday, October 17, for the purpose of electing officers for the new year, which resulted as follows: Associational Supt., Mrs. Carl C. White, Jackson; Vice-Associational Supt., Mrs. R. L. Wallace, Raymond; Secy. and Treas., Mrs. E. G. Peatross, Jackson; Zone 1, Mrs. Oscar Carlisle, Leader, Jackson; Zone 2, Mrs. F. M. Coleman, Leader, Jackson; Zone 3, Mrs. Owen Williams, Leader, Utica; Mission Study Chairman, Mrs. W. L. Morgan, Vicksburg; Stewardship Chairman, Miss Mary Osborn, Learned; Personal Service Chairman, Mrs. J. M. Joffrion, Jackson; Young People's Leader, Mrs. R. W. Hall, Clinton; Publications, Mrs. P. I. Lipsey, Clinton; Margaret Fund, Mrs. Ike Knox, Vicksburg.

LAW, PUBLIC OPINION AND CHRISTIAN MORALITY

(Continued from page 3)

of service to the various earthly citizenships to which we also belong.

We must be true to the Mind of Christ—and there we touch one of the outstanding glories of our Christian faith. Our Lord gave no instructions that His teaching should be recorded. Why? Because He knew that the Holy Spirit would take of the things of Christ and impart them to the disciples of Christ. Despite all the labors of the great Christian casuists and moralists, it is true and it always will be true, that we have no book of rules, to which we can turn and find an answer to every problem of conduct. Christianity is not a set of rules, but a way of life. Christ came as a life-giver, not as a law giver. Christian morality is achieved not by fidelity to a formulated code but by fidelity to a Christian spirit. The fashions, the customs, the policies, the prejudices, the ambitions, nay even the very institutions of men are forever changing and forever presenting some new problem to the individual conscience—but let them change as they will, Christ is more than sufficient for us. If I may, I would paraphrase freely a famous observation by a great German theologian and say this. Our Lord gives to us something far better than any code of rules, a living principle, the Holy Spirit, in whom we may find all the wisdom and all the power that is needed for the continual remastering of the constantly changing material and problems of the world's life.

"Be not conformed to this world," said the Apostle Paul, "but be transformed by the renewing of your mind," and by the transformation of which he speaks we are made ready and able to know the Will of God and to do it. To face the moral problems of the hour with that renewed mind is the supreme contribution which we as Christians are called to make to the task of finding the one and only solution of these problems. For in none of them shall we have any rest until we begin to solve it in accordance with the Will of God. "In His Will" (and nowhere else) is our peace." With what a searching power in these days that great phrase of Dante comes into our hearts.

Love is the fulfilling of the law. Love me, it was once said, and do what thou wilt. Love is the governing principle of the morality, which the Spirit of God teaches to those who are ready to listen to His voice. "Love God with all your heart and mind" that is the first commandment—and if we are true to it, we shall necessarily and logically go on to fulfil the second also "Love thy neighbor as thyself." There the solutions of all the great and harassing problems of today await the distracted sons of men—international problems, political problems, economic problems, the problem of the married life and of the unmarried life—that great principle of love, the essential principle of Christianity, holds the key to them all.

This Congress will not have met in vain if throughout our Baptist communities in every land it quickens a resolve to seek the leading of the Spirit of God in all these matters and by power and thought to search out and by word and deed to reveal how men can solve these problems, when love of God and love of their fellow-men is the dominant motive of their lives.

—BR—

A good delegation of young people from all our colleges is this week in attendance on the Southwide B. S. U. Convention in Memphis.

Dr. Theron Wendell Kilmer, police surgeon of Long Island, speaking before the International Association of Police Chiefs a few days ago, reported an increase in drunken drivers since the repeal of the eighteenth amendment in key cities of the country as follows: Los Angeles, 479 per cent; Cincinnati, 380 per cent; Philadelphia, 300 per cent; New Orleans 122 per cent.

SIMON—THE CROSS BEARER

By E. K. Cox

Accident confers immortality upon some men and Simon of Cyrene belongs to that number. There is no evidence that anything save the whim of some Roman soldiers placed the cross upon the shoulders of Simon the Cyrenian. He became great by compulsion, for we are plainly told that he was compelled to bear the cross. He was not numbered among the friends of Jesus, neither counted with his enemies or accusers. He was simply passing by; Simon was just coming in from the country and happened along at the right time.

We can easily imagine the whole thing. Simon had not been able in the crowded state of Jerusalem to find lodging, and he had gone out to one of the nearby villages, and was coming in to the great feast. He met that most unusual procession just inside the city gate. There were the Roman soldiers with their disciplined tread and clang of armor; all about them clamored the Jewish mob, and in the midst was the figure of Jesus, worn with the sleepless night, the Gethsemane experience, the taxing trial, the crown of thorns and the lacerating scourge. The cross was heavy upon His shoulders, and His step was slow and feeble. There was the usual mob, the ruffraff, the vomit of the city. Behind them came the gloating enemies, priests, Levites, Jewish rulers, and mixed among them all His frightened and wondering disciples. The motley crowd moved slowly down the street known to history as the Via Dolorosa. The soldiers became impatient at the slow progress and looked about to find some one upon whom they might lay His burden. We may be sure that no Roman soldier would demean himself as to carry that heavy cross, the emblem of shame and disgrace.

Just at this time Simon, sturdy and broad-shouldered, came along. "Just the very man we are looking for, come here you burly rogue we have a job for you." Simon was scared, embarrassed, and doubtless tried to slip away, but few men got away when a Roman soldier called. A strong hand clutched his shoulder, and two of the soldiers laid upon him that rude log that was soon to be the instrument of death. We do not know how much force was necessary to induce Simon to carry this burden; all that we know is the simple New Testament story.

Some have imagined that because Simon came from Africa he was therefore a Negro, but there is no ground for such an opinion. North Africa was largely Caucasian and most of the cities had large numbers of Jews. Moreover his name is Jewish and the sons of Simon, Rufus and Alexander, seem to have been prominent among the early Jewish Christians. We may learn enough from the story without decorating it with imaginary legends.

Simon, in all probability, had come to Jerusalem to attend the passover, the great national festival of his people. No doubt he was a pious Jew who had wandered from his fatherland, or the son of parents who had done so. He had come to Jerusalem with a spirit of reverence and devotion. It was the city of David, the place of the holy temple, the religious center of the nation, and the race. To him it was hallowed by uncounted memories; here David had reigned and Solomon had builded. It was here that the psalms had been written and prophets had uttered their oracles. Isaiah and Jeremiah had walked these streets and Zerubabel and Nehemiah had builded these walls. About Jerusalem the gallant Asmoneans had battled and restored to their people something of the glories of ancient times. There was no more potent word in the vocabulary of the true Hebrew than the name of Jerusalem. It was the dream of those who lived far away to come at least once in a lifetime and worship at her holy altars and feel the thrill of religious fervor that would come as they watched the incense from the golden censers, or listened to the call of

the silver trumpets as they announced the hour of prayer.

For such purpose and with such thoughts Simon had come from his home in far away Cyrene. He was thinking of the spectacle of vested Levites singing the great songs of their nation, and of mitred priests officiating at sacred altars redolent with the memories of Aaron and Abiathar. Yes, Simon had come to Jerusalem to worship; and we can well imagine the shock that came and how painful was the disillusion when he met that strange and horrible procession in the streets of Jerusalem. Here on that most sacred day of their greatest feast, he saw that weary figure with blood-stained garments, bruised and haggard face, staggering under a rude cross toward the city gates. Alongside strode the brawny figures of Roman soldiers, blond, hairy giants from the barbarous regions of Europe. They were heartless and cruel with their harsh, imperious orders, and the clang of metal in every step, fitting emblem of the iron authority that ruled the world. Just behind the soldiers straggled, hooted, and yelled the uncouth and unthinking dregs of the people of Jerusalem. And along with them was the curious crowd that had come from all nations to this great annual feast. Then to add to the confusion of Simon he saw the priests, robed Levites, and phylacteried rabbis, all joining in the lust for blood that seemed to dominate the occasion. There were women mixed with the heterogeneous throng, some of them weeping with pity, some of them joining in the jeering and jibing derision. Mingled with the crowd were the street urchins of Jerusalem, alert, unkempt, and ubiquitous, when anything unusual was happening. There they were, dirty, ragged and disheveled, peering through their matted hair with curious unblinking eyes. All this confronted Simon who had come to Jerusalem to worship and found himself made to bear this strange burden in the very van of the strangest procession that every passed through those historic streets. How complete and confusing must have been the shock to one who had made this long pilgrimage with a mind filled with anticipations of reverent worship and hours of sacred and sanctified devotion. The impact of this shock to his simple soul must have been like that which came to the devout Luther when he saw the naked unblushing hypocrisy of Rome, or as horrifying as the revelation that came to Zelica when Mokanna lifted his silver veil. What bitter, confused thoughts must have buzzed in the brain of Simon as he trudged under that rude cross, glancing ever anon at the quiet, white, blood-streaked face at his side.

We can fancy how all his visions of Jerusalem, the holy city, her resplendent temple, her awe-inspiring worship, must have vanished as he listened to the hoarse shouts of the Roman soldiers, the shrill raucous clamor of the mob, and the truculent, venomous taunts of the religious leaders of Jerusalem. Poor Simon! How keenly one feels the vanishing of cherished ideals and the crashing of the holy pictures that have hung on the walls of a heavenly-minded imagination. "So this is Jerusalem! This is the holy city! Here is the spot where I had hoped to find peace and surcease of sorrow for a weary soul and troubled heart. Jerusalem of which my parents told me, the place which I had treasured in my mind as the holiest and dearest on earth." Then Simon listened again at those voices of hate, hoarse and bitter with the venom of the pit. He heard once more the spiteful taunts of men wearing consecrated vestures, and then looked again at the pale, yet untroubled face at his side. "What does it all mean? What can this man have done to call forth such rancor, and such hate? This must be some monster of iniquity, some person of super-villainy, hated of God and disowned by men. How great must have been his crimes, how awful and wicked his deeds to call forth such maledictions and such judgments." Once again

Simon turns to that face, the only one in all that motley multitude that reveals no hate, no anger, no fear. That is not the face of a criminal, there are no lines of evil, no marks of dissipation, only an unutterable sadness, a nameless woe, and a fathomless pity looks out of those clear untarnished eyes. Such things must have swept through the mind of Simon as he led the way to Calvary under the burden which was to become the emblem of salvation and the focus of the holiest thoughts about the holiest things.

At last weary, and worse bewildered, Simon reached Golgotha. By this time his interest was aroused, he wanted to know what it all meant, and what was going to happen. Glad to escape from the Roman soldiers he mingled with the crowd, and we may think of him asking someone: "Who is this man, and what crime has he committed?" "Don't you know? That is one Jesus a prophet from Galilee." "Ah, but what has he done that has called forth such punishment as this?" "I do not know what He has done, they say he is a blasphemer, and our rulers all hate Him. Some say He has done wonderful things, that He has healed lepers, cured the palsied, given sight to the blind, and that He has even raised the dead. But I heard today that He has plotted an insurrection against Rome." Simon looked again at that face of pain and grief and he almost felt the love and tenderness that shone in it. He shook his head as if to clear his troubled thoughts and a look of sad bewilderment came into his face. "That is no felon, no bad man ever had eyes like those." Simon looked across at the chief priest with his frowning brows and countenance flushed with hate, and then again at the quiet figure standing there by the prone cross. Poor Simon, he was not the first man to find that his cherished idols had feet of clay, and that he had walked in golden dreams that were deceptive and false. So we may picture Simon through this epochal and time-changing day. How he must have shuddered at the brutal details of the crucifixion, the disrobed body stretched upon the rough tree, the driving of the rude spikes, the parting of sinews and the laceration of tender flesh. And then when brawny hands lifted the cross with its suffering load and dropped its base into the hole in the stone and the weight of the body fell upon the rent and torn flesh he heard the victim speak; those were the first words which Simon had heard Him utter and he leaned forward with intense eagerness to hear Him: what would a man say in an hour and place like that? Think of his astonishment when he heard those wondrous words: "Father forgive them for they know not what they do." How much deeper still was the bewilderment of Simon as he listened to those words. This to him had been a holy pilgrimage; all the way from the coast of Africa he had felt that he would see religion at its highest and best, and he had seen cruelty and hate at their worst. He had seen the people of his Jerusalem of hallowed memory displaying a wanton brutality that made his blood run cold; he had looked upon the man who wore the breastplate of Aaron panting for vengeance, and jeering and taunting his suffering victim. The only man whom he had seen who looked as if He knew anything about God was the One hanging upon the cross. And now that prayer! No revenge, no hate, but love that was measureless and pity most profound. The prayer did not sound like He was helpless, He spoke to God like a child to its father, and it seemed that He felt that those unfeeling soldiers and that hooting mob were to be pitied and not to be feared.

Do you wonder that Simon was puzzled? He had never dreamed of anything like this when he left his faraway home. All his ideals of Jerusalem, her temple and her priests were turned upside down. I think that Simon decided that he would see the affair all the way through, he would watch and listen. For a little while after the nailing to the tree of the strange Prophet and His companions there was a little

time of quiet. Rage was tired, hate was temporarily sated: "Sitting down they watched Him there." Simon looked at the man on the cross, and glanced to the proud, hard, gloating face of Caiaphas and wondered more and more. This man was so different from the others on the other crosses, they were defiant, blasphemous, giving hate for hate and curse for curse. He was silent, no word of pain, no echo of malice came from His lips. Soon one of the robbers seemed to realize something of the true state of things and turned to his fellow and rebuked him sharply, and then as he looked to the dying prophet Simon heard him cry: "Lord when thou comest into thy kingdom remember me." How Simon must have started, that man called Him Lord, and spoke about a kingdom! And now the listener leaned forward, and his very soul reached out through his ears. What an answer! This man was dying, and yet he spoke as calmly and unhesitatingly as any king in his palace: "Verily I say unto thee, today shalt thou be with me in paradise." And again deep wonder and overwhelming astonishment filled the heart of Simon. What could it mean? Of one thing Simon was then sure, the man on the cross was no bad man. But then what about Jerusalem and her temple? No wonder Simon sighed and thought till his head ached. Soon strange, unearthly things began to happen; an unusual, inexplicable darkness began to creep over the face of nature; a thick haze hid the light of the sun; a gloom, dense, black, impenetrable hung over all the city and the mountains as far as one could see. And then Simon heard that orphan cry of loneliness, in which all the shame and all the suffering of earth seemed to express itself, and his heart ached and hurt as it had never done before. Just a little while, and there arose another shout from the bruised and swollen lips, and it seemed as if all the swelling notes of triumph of all the victories since eternity had dawned had pressed into those few words that reached up to heaven and echoed down where darkness eternal reigns, till all the universe seemed to peal and throb with the joy of an everlasting triumph.

Simon waited and watched till Joseph and Nicodemus came and took down that lifeless body, and then he walked away with bowed head and wondering heart. He had come to Jerusalem to worship and Jerusalem had disappointed him. The only face that he had seen which wore the marks of the peace for which he hungered was the face of the man whose cross he had borne, and whom he had watched as He died that shameful and cruel death. The more he mused and studied the more fully he was convinced that there was something there he had seen in no other human countenance. The more he thought of that wonderful face, of that unbroken calmness of soul, and the measureless love that shone out of those lustrous eyes, that seemed as if they had looked upon all the sorrow and all the guilt that had ever been, the more he was convinced that he had beheld no common events. And when a few days later he met one of the disciples who told him the glad news of the resurrection Simon said: "I am not surprised, I do not see how death could hold a man like that." When men began to say that the man whom he had watched die was indeed the Son of God and the Saviour of men, Simon said: "I believe," and was counted among the chosen. I suspect that Simon was one of the one hundred and twenty in the Pentecostal experience. He was doubtless one of the members of that early church in which his sons were men of power and influence. We have not been told the story of Simon's later years, but of this we may be sure, Simon never forgot that day, and in the world out there into which he has entered that our Lord has met again the man who bore His cross all the sorrowful way clear to Calvary. What a day for Simon! What a Saviour he found when the Roman soldiers laid upon his shoulders the wood that has become immortal in song and story! That one deed allied his name with the high things of all time.

yea with the things which adorn the eternities. Every life that is not withered and dead has somewhere its great and lofty hour, and the high place of the life of Simon the Cyrenian was the time that he bore that cross in the hour which was the pivot of earthly history and eternal destiny.

—BR—

ANNUAL MEETING FOREIGN MISSION BOARD

—O—

At the semi-annual meeting of the Foreign Mission Board of the Southern Baptist Convention on October 16, Robert Stanley Jones of Bowling Green, Kentucky, was unanimously elected Field Representative of the Foreign Mission Board. Mr. Jones will be located in Richmond and will assist the Executive Secretary, Dr. Charles E. Maddry, and represent the Board in State and Southwide conventions and conferences.

Mr. Jones is a graduate of Baylor University, Waco, Texas, and Southwestern Theological Seminary, Seminary Hill, Texas. After serving 12 years as a missionary to Brazil, acting as president of the Baptist college in Pernambuco, Brazil, Mr. Jones returned to the States and has served in deputation and missionary education and promotion work in the West.

Another important change in the office personnel of the Board was the promotion of Miss Jessie Ruth Ford from the position of office secretary to assistant to the executive secretary. Miss Ford has given the Board twelve years of unexcelled service. Her knowledge of the work at home and abroad will enable her to be of invaluable assistance to Dr. Maddry.

At the opening session of the Board, after a devotional led by Mr. R. S. Jones, the large assemblage of members voted to stand by Dr. Charles E. Maddry's, the Executive Secretary, recommendation that the Board maintain its same economical budget and that the present number of 392 missionaries on foreign fields be held under 400 for the next two years, in order that not only special and One Hundred Thousand Club offerings be applied to the debt, but as much as possible of the regular current gifts to missions also be applied against the debt which now stands at approximately \$950,000.00. The budget accepted totaled only \$621,501.98, while the goal set for the reduction of the debt totaled a minimum of at least \$150,000.00.

The members of the Board found encouragement in the annual figures that denote a striking increase from all sources. More than \$122,000.00 has been paid on the debt. The budget receipts for the first eight months of 1934 show an increase of \$146,000.00 over the same period of a year ago. Plans were made to pay the local Richmond banks larger amounts on the principal in 1935.

To fill emergency replacement calls, the following missionaries were appointed: Dr. S. W. Vance of Pineola, North Carolina; Miss Frances Hudson of Crossnore, North Carolina; and Miss Sallie James of Richmond, Virginia, to Yangchow, China; Mr. Blonnye Foreman of Texas to Coriente, Brazil; and Mr. Wesley W. Lawton, Jr., of Kaifeng, China, to Kaifeng, China.

Dr. and Mrs. R. E. L. Mewshaw of Texas were reappointed to serve in China.

Ten missionaries were retired on pension: Mrs. L. M. Duval, Africa; Miss Naomi Robertson, Africa; Mrs. J. H. Rowe, Japan; Dr. and Mrs. E. N. Walne, Japan; Mr. and Mrs. Frank Marrs, Mexico; Mr. G. H. Lacy, Mexico; Mr. and Mrs. D. H. LeSueur of Mexico.

The resignations of six missionaries were accepted: Mr. and Mrs. E. J. Gregory, Mexico; Mr. and Mrs. W. D. King of China; Mr. and Mrs. T. Neil Johnson of China.

Dr. Maddry presented a detailed report of his visit to the Baptist mission fields in Spain, Italy, Rumania, Hungary, Yugoslavia, Palestine, and Syria, and made the two-fold recommendation that as soon as possible reinforcement be sent to all of these countries to enlarge the

program "for training the native pastors and leaders, and to more closely supervise and guide the life of the churches in all these lands."

In view of plans for making a survey of the work in the Orient and South America, the following Southwide committees were announced as members invited to visit these fields within the next year and bring reports to the Board meeting one year hence.

The members of the commission invited to go to the Orient are: Dr. J. B. Weatherspoon, Southern Baptist Theological Seminary, Louisville, Kentucky; Dr. J. Clyde Turner, First Baptist Church, Greensboro, North Carolina; Miss Blanche Sydnor White, Corresponding Secretary of the Woman's Missionary Union of Virginia.

The announcement for South America included: Dr. John R. Sampey, President Southern Baptist Theological Seminary, Louisville, Kentucky; Dr. L. R. Scarborough, President Southwestern Baptist Theological Seminary, Seminary Hill, Texas; Dr. W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana; Dr. Finely F. Gibson, Walnut Street Baptist Church, Louisville, Kentucky; Dr. T. L. Holcomb, First Baptist Church, Oklahoma City, Oklahoma; Mrs. Ben Thompson, President Woman's Missionary Union of South Carolina; and Mrs. George McWilliams, President of Woman's Missionary Union of Missouri.

The executive secretary will accompany both of these committees on their research trips. All members of these commissions will defray their own expenses.

The afternoon was devoted to meetings of the following committees: Administrative, Budget, Far East, Latin American, African, European, Appointment, Education and Promotion, and the Social committee on plans for the China Centennial for 1935.

Reports and matters of routine business claimed the evening session.

The following officers were elected for the ensuing year: L. Howard Jenkins, President; J. H. Anderson, Vice-President; W. A. Harris, Recording Secretary; Charles E. Maddry, Executive Secretary; Jessie Ruth Ford, Assistant to the Executive Secretary; Inabelle G. Coleman, Publicity Secretary; E. P. Buxton, Treasurer; B. M. Gwathmey, Auditor; Dr. J. G. Loving, Medical Examiner; Hill Montague, Attorney; Mary M. Hunter, Manager of Book Department; R. S. Jones, Field Representative.

The following Board members responded to the roll call: W. P. Wilks, Alabama; J. C. Dance, Arizona; Otto Whittington, Arkansas; J. L. White, Florida; H. M. Fugate, Georgia; I. E. Lee, Illinois; F. F. Gibson, Kentucky; O. P. Estes, Louisiana; Francis A. Davis, Maryland; W. E. Holcomb, Mississippi; J. F. Vines, Missouri; C. R. Barrick, New Mexico; J. M. Kester, North Carolina; T. W. Medearis, Oklahoma; C. N. Bobo, South Carolina; J. H. Anderson, Tennessee; W. R. White, Texas. Local members: Mrs. Simeon Atkinson, Jesse H. Binford, Wade H. Bryant, C. C. Coleman, Solon B. Cousins, Miss Alta Foster, R. E. Gaines, B. M. Gwathmey, W. A. Harris, L. Howard Jenkins, J. G. Loving, S. T. Matthews, Hill Montague, Mrs. Carrie W. Moore, John L. Slaughter, Mrs. Julian P. Thomas, Mrs. John J. Wicker, Jr., R. Aubrey Williams.

—BR—

My seventh year in Cleveland has started out wonderfully. This first month has brought us twenty-seven new members, four of them for baptism. We are grateful for the Father's blessing.—I. D. Eavenson.

First Church, Washington, D. C., Dr. R. W. Weaver, pastor, conducts a Religious Liberty Forum one Sunday evening in each month, at which "a distinguished American will discuss in its moral religious bearing some vital issue now engaging public attention." On a recent evening Prof. D. C. MacIntosh of Yale spoke on Religious Liberty and National Demands. Everybody to his own notion, but we had rather hear a gospel sermon.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Prayer Calendar

26—FRIDAY
For W. M. U. of North China.
Go work today in the vineyard.—Matt. 21:28.
27—SATURDAY
For Rev. and Mrs. Jas. W. Moore, evangelistic work, Chefoo, China.

To do righteousness and justice is more acceptable to Jehovah than sacrifice.—Pro. 21:3.

28—SUNDAY

Pray that Woman's Missionary Union may render true Christian service to Negroes of the South.

Have this mind in you which was also in Christ Jesus.—Phil. 2:5.

29—MONDAY

Pray for Rev. E. O. Mills, evangelistic work, Nagasaki, Japan.

But Thou, O Jehovah, art a shield about me.—Psa. 3:3.

30—TUESDAY

For Rev. and Mrs. F. A. R. Morgan, educational and evangelistic work, Sao Paulo, Brazil.

Jehovah will give that which is good.—Psa. 85:12.

31—WEDNESDAY

For W. M. U. of Mexico.

Put on the whole armor of God.—Eph. 6:11.

1—THURSDAY

Pray for Rev. and Mrs. E. J. Gregory (on furlough) educational work, Culiacan, Mexico.

Every good gift—is from above.—Jas. 1:17.

Prayer—The Golden Chain

The October issue of Royal Service told much concerning the new booklet by the above title as issued by W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala. The booklet may also be secured from the State Baptist Book Stores. The price is only 25c. It is valuable for personal or family worship, for circle or society devotionals. Presented as a choice gift it is apt to deepen the recipient's prayer life.

The Week of Prayer literature for Foreign Missions is being sent to all W. M. S. Presidents and Auxiliary counselors this week. Each package contains the program for the week of Prayer and the 1935 Year Book. The W. M. S. Presidents and Y. W. A. counselors will receive a free copy of the booklet "Where Is He." Please plan now for your classes in this study and order extra copies from the Baptist Book Store here in Jackson for 25c each.

Where Is He?

In the little book "Where Is He?"—a most suitable and helpful preliminary study to the December Week of Prayer and Lottie Moon Christmas Offering—Mrs. R. K. Redwine of Hickory, N. C., tells how man from the earliest beginning of time has been deeply concerned with the search after God and how through this search the pagan and oriental religions—Animism, Shintoism, Hinduism, Buddhism and Confucianism—came into being. She shows how incapable their religions are of answering the deepest needs of man and of banishing the fear that lurks in the heart of every man. She adds to these religions Roman Catholicism as we know it in the countries of South America, Mexico, etc., because it also contains elements of idolatry. Her treatment of Mohammedanism is very thorough, showing the immorality that pervades the whole system and how this, too, fails to satisfy the spiritual nature of man. Passing

on to the present day and the modern substitutes for religion our author gives a vivid description of the one that is making most noise in the world, Communism. She explains how its advocates think of it as a religion, as it is in many of its manifestations of devotion and passion, its entire forgetfulness of selfish ends.

Another substitute for religion in many European countries at present is Nationalism, which demands of its followers absolute obedience to the state above God and man. In this country the New Humanism knows no God, thinks it can be sufficient unto itself and believes or says it believes man is the be-all and end-all of existence.

And still man asks "Where Is He?" searching for the Light, the true God. It is only in Jesus, the Way, the Truth and the Life that he finds the answer that conquers his fears, that banishes the shadows, overcomes his errors and triumphs over selfishness.

The many illustrations are exceptionally well chosen and most convincing. They are full of human interest.

—o—

Laichowfu, China,
August 23, 1934.

Our semi-annual Bible school and revival meeting had fewer members this time. Heavy rains made roads impassable and made mosquitoes bad. Most of the folks are too poor to own a mosquito net for each member of the family. So not many nets attend these big meetings.

This, the third such school since I returned to the field, was in some respects, the best yet. We concentrated on the book of Romans. Our senior pastor, Mr. Ku, took chapters 1-3, using the subject "Sin." He truly showed us ourselves as God sees us—not one righteous, no, not one. Some members of the class tried to run ahead and discuss Salvation. He held us back, saying "I am not teaching Salvation, I am teaching Sin. The other pastor will teach Salvation." Five hours were spent on this first study.

Pastor Wang took chapters 3, 20-5. On a poster he showed chapters 3-21-26, with the word "Righteousness" in red ink. After much back and forth discussion we were led to see our God so righteous and holy, had to punish sin, yet so loving and merciful He let sin "strike" on His own Son instead of on us condemned sinners.

The Chinese know the love of God. Some of them preach it with great power. It was a sacred hour to me when I saw on the faces of a few a light which showed they were beginning to realize the deeper meaning of the atonement. We camped around the word "Propitiation" until I for one saw it a little more clearly than I had before. It will take all Eternity to understand these great doctrines of God. Thank God He has committed so much of His truth to a "People Called Baptists." May they walk humbly before Him and continue to preach the Word.

The third section, chapters 6-8, was led by Miss Ku a young woman who had just graduated from the training school in Hwanghsien. She stressed "Counting or reckoning ourselves dead unto sin and alive unto God." She said, "I know the theory. I find the reality hard to reach." Thank God a few days later several presented themselves to Him for cleansing and for service. The young woman mentioned above is out now with other workers giving the message to a

country church. The two pastors are away on business for one of the churches. I shall never forget hearing our great orator, Dr. Hawthorne, preach before the Southern Baptist Convention from the text "As ye go preach." The tones in which he repeated these words over and over live on and on in my memory. That is what North China Baptists are doing—preaching as they go. May the pastors in the homeland pray much for them. May I add an observation here? I have noticed that those who have experienced that utter collapse of self which Dr. Scofield said is the gateway for each and every one who would enter into that "new life in Christ Jesus" are the most radiant and powerful.

From chapters 9-11 we were shown the sovereignty of God. The teacher, one of our country evangelists, brought out some heart-searching thoughts. If God spared not His chosen people neither would He spare us if we get proud and disobedient. For the last great section of the book led by a seminary student time was too short. Much interest was aroused while discussing practical questions pertaining to the Christian life.

After the class was over Pastor Gwan of Pingtu came. Taking the general outline of Romans as a basis he talked in his own inimitable way for five days on Sin and Salvation. Several times the whole congregation was melted. God honored His Word and used this servant of His. Mr. Gwan reminds us of S. E. (Emmett) Stephens, his teacher. Some of you may recall that Dr. Stephens trained a band of young men to play instruments and preach. After they disbanded each one went his own way. Since the revival began most of them have come back to the Lord. This young pastor is perhaps the flower of the group. He imbibed the love and enthusiasm of his teacher. Now that he is filled with the Holy Spirit God is using him to bless others. The same Spirit who made Dr. Mullins a pastmaster in the use of original illustrations has given this young man the same gift.

In one sermon he referred to Jno. 17:1 and urged us to let God glorify us so that we may reflect glory on Him. He told the following story. One day his two little boys jumped up from their play to follow him into the city. He let them tag along, chattering as they went. He took no notice of their tousled heads, dirty faces and torn pants until they met a very polite gentleman who said: "Pastor are these your little officials?" As he told this story he said with such a rueful countenance "I love my boys but I would have given much to have had them miles away from me at that moment." He couldn't deny them. There they were, one clinging to one hand and the other to the other hand calling excitedly "Baba, the bus is going, let me get on it please." When they got home the mother who was much put out said, "If I had known in time I would have had them ready." You see the application. We did too.

Again asking you to pray often for Chinese pastors, I am,

Yours sincerely,
Alice Huey.

—BR—

If the motion picture industry can be made good only by boycott or by the application of some sort of force, then there is something inherently wrong with the nature of the thing. Just now the movie czar is promising all sorts of improvements in the output. "When the devil was sick, the devil a saint would be."

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East Mississippi Department

By R. L. BRELAND

Neshoba County

This association met with Bluff
Springs Baptist Church Oct. 11-12,
1934. Practically all of the twenty-
three churches were represented.
Rev. John R. Breland was elected
moderator with Jeffie Moorehead as
clerk and treasurer. Rev. D. A. Mc-
Call was elected vice-moderator.
Rev. John R. Breland preached the
annual sermon. The usual reports
of committees were read and ably
discussed.

Pastors present were John R.
Breland, D. A. McCall, Jodie L.
Moore, Wesley Burnette, L. T.
Grantham, R. L. Breland. Among
the visitors were Elders G. O.
Parker, who preached an able
Mission sermon the second day; S.
E. McAdory, Jas. E. McCraw, J. M.
McCraw, and brethren W. R. Moore
and J. M. Chapman. Dr. John F.
Carter was also present one day.

Rev. J. R. Breland was elected
County B. T. U. Superintendent
and D. A. McCall was elected mem-
ber of the State Board to succeed
Rev. W. W. Kyzar, moved away. A
committee was appointed to solicit
signatures to a petition to the
Board of Supervisors of Neshoba
County to call an election to vote
on the eradication of the sale of
beer in the county. Committee con-
sisted of Rev. L. T. Grantham,
chairman, Glenn Smith, Robert
Brazeale and Mrs. Hunter Myatt,
County W. M. U. Leader.

The church and community en-
tertained the association in a great
way. The congregations were splen-
did considering the fact that it
rained. All seemed to enjoy the
services. Rev. D. A. McCall preach-
ed a good sermon at the evening
hour. The association will meet in
1935 with Providence Baptist
Church in north Neshoba County.
Rev. D. A. McCall will preach the
sermon at the opening and Rev. J.
L. Moore his alternate; Rev. J. L.
Moore will preach the Mission ser-

mon with Rev. W. Burnette his al-
ternate. It was a good session.

—O—

Coldwater—The writer is preach-
ing to this good church in Neshoba
County one Sunday in the month.
The second Sunday in October or
on Friday night. I began a meet-
ing there and continued until Tues-
day night of the next week. The con-
gregations were splendid and there
was some interest. No members
were received. It was more of an
effort to stimulate the membership
to become more active. It was felt
that much good was accomplished
along that line. The house of wor-
ship, which was practically new,
was burned two years ago and that
severe blow so discouraged the
church that they have been rather
slow since. The matter of rebuild-
ing was mentioned and there is a
sentiment which is growing to
build another house of worship.
The church has the Baptist Record
in more than 50 per cent of the
homes. A committee has been ap-
pointed to arrange a program for
next year and put on the Every
Member Canvass. The writer taught
two books to the W. M. S. mem-
bers while there: "In This Manner"
and "Stewardship in the Lives of
Women." Both seemingly were
greatly enjoyed. Fine band of men
and women at Coldwater, and it is
hoped that a better day is just
ahead. Mrs. B. E. Turner is the
able president of the W. M. S., B.
E. Turner is Sunday school super-
intendent.

Rev. W. W. Kyzar last week as-
sisted Pastor J. M. Metts in a re-
vival meeting in Water Valley Bap-
tist Church.

Rev. D. A. McCall, of Philadel-
phia, was with Pastor A. T. Cin-
namond in a revival meeting in
First Baptist Church, Kosciusko,
last week.

Was glad to find Mrs. J. T. Mc-
Craw, of Union, recovering from
her recent serious condition occa-
sioned by a fall. May she soon be
recovered fully.

Attended the Nicholson family
reunion Oct. 14th at Linwood Bap-
tist Church. This family is among
the best friends of this writer. He
was called upon for a talk. Some
150 relatives and friends were pres-
ent and a substantial meal was
served at the noon hour. The ma-
jority of the members of this fam-
ily are worthy Baptists.

Had an urgent invitation to at-
tend the Panola County Association-
al meeting recently coming from
my beloved brother, Rev. J. W. Lee
of Batesville. Sorry indeed that
former engagements prevented my
attending. Pastor Lee has been
with the Batesville Baptist Church
for more than 25 years. He is one
of our best pastors and preachers.

Had the pleasure of preaching at
Neshoba one evening while in Ne-
shoba County. Also helped Deacon
B. F. Rhodes in putting the Rec-
ord into 50 per cent of the homes
of the church.

—BR—

S. S. ATTENDANCE OCT. 21, 1934

—O—

Jackson, First Church1,039
Jackson, Calvary Church1,030

Jackson, Grif. Mem. Church663
Jackson, Davis Mem. Church418
Jackson, Parkway Church236
Meridian, First Church761
Columbus, First Church178
Hattiesburg, First Church630
Brookhaven, First Church574
Clarksdale Baptist Church442
Crystal Springs Baptist Church353
Forest Baptist Church201
Morton Baptist Church

(Oct. 14)152
Florence Baptist Church135
Laurel, First Church468
Laurel, West Laurel Church417
Laurel, 2nd Ave Church296
Laurel, Wausau Church64

—BR—

B. T. U. ATTENDANCE OCT. 21

—O—

Jackson, First Church105
Jackson, Calvary Church148
Jackson, Grif. Mem. Church250
Jackson, Davis Mem. Church232
Jackson, Parkway Church100
Brookhaven, First Church197
Clarksdale Baptist Church125
Columbus, First Church178
Crystal Springs Baptist Church129
Florence Baptist Church35
West Point, First Church124
Morton Baptist Church

(Oct. 14)85
Skene Baptist Church117

—BR—

TEMPORARY CHANGES IN STANDARDS OF EXCELLENCE FOR ELEMENTARY DEPARTMENTS

—O—

The new Cradle Roll, Beginner,
Primary and Junior department
books for the Training Course for
Sunday School Workers have not
been released. During the interim,
credit will not be given in the new
courses for the "Working with"
series, but seals already received
for these books will be recognized
in Point VIII, Cradle Roll Standard
of Excellence and Point X in the
Beginner, Primary and Junior De-
partment and Junior Class Stan-
dards of Excellence.

In the Cradle Roll Department
the requirement of Point VIII is:

The superintendent of the de-
partment and workers in the Nur-
sery Class shall either hold the seal
for "Working with the Cradle Roll
and the Beginners" and a certifi-
cate for one of the books required
for the diploma in the new Train-
ing Course for Sunday School
Workers; or hold certificates for
two of the books required for the
diploma in the new Training
Course for Sunday School Workers.

In the Beginner, Primary and
Junior Departments, the require-
ment of Point X is:

Seventy-five per cent of the de-
partment officers and teachers in-
cluding the department superinten-
dent, shall either hold a seal for
the department book in the "Work-
ing with" series and a certificate
for one of the books required for
the diploma in the new Training
Course for Sunday School Workers;
or hold certificates for two of the
books required for the diploma in
the new Training Course for Sun-
day School Workers.

In the Junior Class, the require-
ment of Point X is:

The teacher shall either hold the
seal for "Working with Juniors"



Quick, Safe Relief
For Eyes Irritated
By Exposure To
Sun, Wind and Dust
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

and a certificate for one of the
books required for the diploma in
the new Training Course for Sun-
day School Workers, or hold cer-
tificates for two of the books re-
quired for the diploma in the new
Training Course for Sunday School
Workers.

—BR—

ALCORN COUNTY ASSOCIATION

—O—

The meeting was with Hinkle
Creek church.

We had a most optimistic meet-
ing from beginning to end. Of
course that meant a most harmoni-
ous session. Everybody seemed to
be in the best of humor and will-
ing to "go forward" in the work.
We indeed missed someone from
headquarters. Had Bro. West from
Ecru who spoke in behalf of the
"pay up" campaign and Miss Pearl
Caldwell who spoke on the work in
North China. All other speakers
were of the association, and the
two days were filled to overflow
with good things. The association
saw fit to elect me as its modera-
tor for the next year; Mrs. T. J.
Dalton, Corinth, clerk, and Bro. J.
A. Spears, treasurer.

B. W. Hudson.

—BR—

"But," exclaimed the would-be
tenant, "my eldest child is thirty
years of age and lives in Australia,
and the other two are in New Zea-
land."

"Can't help that," remarked the
caretaker. "This flat's not being let
to anybody with children."—Clip-
ped.

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two
things. (1) Destroy the infection in the
blood. (2) Build up the blood to over-
come the effects and to fortify against
further attack. There is one medicine that
does these two things and that is Grove's
Tasteless Chill Tonic! The tasteless quin-
ine in Grove's Tasteless Chill Tonic de-
stroys the malarial infection in the blood,
while the iron builds up the blood. Thou-
sands of people have conquered Malaria
with the aid of Grove's Tasteless Chill
Tonic. In addition to being a noted rem-
edy for Malaria, it is also an excellent
tonic of general use. Grove's Tasteless
Chill Tonic is pleasant to take and con-
tains nothing harmful. Even children like
it and they can take it safely. For sale
by all stores. Now two sizes—50c and
\$1. The \$1 size contains 2½ times as
much as the 50c size and gives you 25%
more for your money.

RITA ROSE

By Louis J. Bristow, Supt.

She is 14 years old, and had an aggravated case of appendicitis. Her father is a carpenter. Before the depression he had a steady job, but for three years has been unable to get work except for occasional odd jobs. The result is that the family has been in actual want.

The doctor said that Rita Rose should have an immediate operation or else she would die. The family were not Baptists, but belonged to another denomination which has several hospitals in the city. However, none of them would admit Rita Rose as a free patient; and the almost distracted mother came to us and tearfully asked whether the Southern Baptist Hospital would admit her. We checked her story and found it to be true. So Rita Rose was admitted free. She has been operated on and is well on her way to recovery. She is a guest of Southern Baptists.

Do you want to have part in her healing? A contribution will help, if sent direct to us. Only thus will be the way for us to continue our ministry of Healing Humanity's Hurt.

New Orleans, La.

W. D. HUDGINS DEAD

One of the pioneer workers in the field of Sunday School Teacher-Training passed to his reward Oct. 16 after having served twenty-seven years under the Tennessee Baptist Convention. He was William Douglas Hudgins of Tullahoma, Tennessee. During the past few years of his life he was also Superintendent of the State B. Y. P. U. and Laymen's Brotherhood.

Mr. Hudgins began his career as a teacher in the public schools. Later he owned a private academy in Lewisburg, Tenn., and upon disposing of that opened a mercantile establishment at Estell Springs, Tenn. It was there that his ability in Sunday school work was discovered by T. B. Ray during the State Encampment, and induced to give his life to teacher-training work.

During his career in Tennessee, he gave to Southern Baptists some of the basic ideas and principles underlying their program of Bible school administration, records and teacher-training books. He served also in many training schools in other states. His son, W. D. Hudgins, Jr., is now a graduate student in the Southern Baptist Seminary.

Attending the funeral service, held October 18, were two seminary mates of young brother Hudgins—three companions in sorrow. They were James B. Leavell, Jr., and O. E. Bryan, Jr., both of whom lost their fathers earlier in the year.

John D. Freeman.

ITTA BENA

Last Friday night, the Adult Department of our Sunday school of which Mrs. W. E. Farr is the sup-

erintendent, gave a real old-time supper, and there were served 87 plates; some good eating, but that was not the best thing done, some good speeches were made, one from Rev. Lowrey Cooper, the good pastor at Moorhead, and let me tell you he is fine. Others had a few things to say, and the whole crowd went away feeling that it was good to have been with that good department of one of the best Sunday schools in the whole State.

Our LeFlore Baptist Association just closed their meeting with the Schlatter church. This is my fourth year to be elected as their moderator.

We had the finest speeches, and best Spirit manifested in this meeting that I have yet seen, or felt. All the talks were of high-grade; just think how we did feast, as we had great messages from such men as Dr. J. R. Kyzar, of Nashville, Tenn., Dr. H. H. Webb, in the interest of our State Board; Dr. Jewell Kyzar, the good pastor at Drew; Dr. W. A. Bell, of Ruleville; Rev. Harvey Gray, of Grenada; brother Ellard, of Carrollton, and brother Byrd, of South Mississippi. Now I have not said a word about the fine papers and talks by our own folks from this county—in all it was the greatest meeting this old association has ever had.

Bless God, and thank Him.

In His name,

W. E. Farr.

Itta Bena.

THE SOCIAL WORK OF THE CHURCHES

Any one who will read the discourses of those who decry the religion of the inner life, that is, the religion of the newborn soul with God, will find that they think they must gain their way by pure misrepresentation of the great work for social betterment done by those who profess to have had a personal experience of Jesus Christ. The "reformers" insist on saying that the man who has been saved does not know how to help his fellow men; that his religion "has no reference to the public world outside." This simply is not true, as all but the wilfully blind can easily see. It has been men and women who have had a personal experience of Jesus who have built our orphanages and hospitals, and who have endowed our schools and colleges. In our remote country communities it is the members of churches who provide for the widow and the orphans; in our cities and towns, so far as our observation has gone, it has been our churches which have had the chief part in local relief during these last trying years; it is the Salvation Army that sets Thanksgiving dinner, provided by money they have collected, for the homeless and friendless; it is men and women with the spirit of Christ in their hearts who do not turn away the hungry from their doors unfed; who see that the children of unemployed parents have a lunch at school; who often out of their own means, not letting their left hand know what their right hand is doing, provide food for needy families. It is exactly the men whose

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BAYER ASPIRIN!

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POCKET TINS OF 12 NOW

15¢

PAY NO MORE



ON SALE
AT NEW LOW
PRICES AT ALL
DRUG STORES

NOW—Pay Less and Get Real BAYER Aspirin!

So as to put the reliability and quick action of Genuine Bayer Aspirin within the reach of everyone, the price you pay has now been reduced. Reduced so low that nobody need ever again accept another brand in place of real BAYER ASPIRIN to save a few cents.

15c now for tins of 12 tablets.

25c now for bottles of 24 tablets.

And the big, family size, 100 tablet bottles again reduced!

These new low prices are now in effect throughout the United States.

So—Always Say "Bayer" When You Buy

These new low prices make it unnecessary now to accept unknown aspirin tablets to save money.

So—see that you get the real Bayer article now by never asking for it by the name "aspirin" alone, when you buy; but always say B-A-Y-E-R Aspirin, and see that you get it.

Remember, scientists rate it among the fastest known reliefs for headaches, and the pains of rheumatism, neuritis and neuralgia.

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

hearts have been renewed by the indwelling of the Spirit and who have that righteousness that exceeds the righteousness of the Scribes and Pharisees that have been doing all along those kindly deeds that have made the world gentle and life worthwhile.

These "social gospel" preachers disregard these things. The fact is these are not the things that they are thinking of when they talk about bringing in the social gospel. They are rather thinking of a kind of socialistic religious state directed by themselves in which they would like to institute certain untested plans in the name of religion. According to Dr. Morrison, one of the chief exponents, among the first things the "social gospel" would effect would be the change of the naturalization laws of the United States. Then other reforms would be made, and lo, we should have a religious world, and the law of love would be in force.

Despite the assurance with which these reformers proclaim the blessings of the "social gospel," it is open to doubt whether or not they would do more harm than good. On the other hand only the wilfully blind can fail to see what our churches have done by the old plan. Century by century they have made the world a better place to live in; in the last century they have made a tremendous advance.

—Biblical Recorder.

If you have a
pimple, blotchy
complexion
try Resinol
to help nature heal
such surface defects



SUNDAY SCHOOLS EMPHASIZE Home Cooperation in November

Purpose—A vigorous effort to secure the interest of every home in the Sunday school, and the co-operation of every home with the Sunday school.

Program—1 Visitation Week. A visit by every teacher to the home of every pupil in the class: (a) explaining what the Sunday school seeks to do; (b) tactfully seeking information about the pupils; (c) cordially urging the presence of the household in the Sunday school; (d) promoting a feeling of "working together."

2. Pageant. Clinch the good work done by visitation with the beautiful pageant written for this purpose. Reach the home through the heart.

Suggested Week, November 11-18—For literature and information write Sunday School Board, Nashville, Tenn.

Aunt (at home party): "Whatever is the matter, Tommy?"

Tommy (indignantly): "There's one cake short, and they made me have it."—Ex.

Capudine

EASES ACHES

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE
For QUICK RELIEF

Because of Correctly Blended Formula

LIQUID or TABLET FORM
Ask Your Druggist

TRIALS AND TRIUMPHS IN MANCHURIA

Extracts and Comments from a Missionary's Letter Which Throw Light on Life in a Heathen Land

—o—

Letters from across the sea bring news of how mission work is going in North Manchuria, where we have labored these past ten years as representatives of Southern Baptists. Newspapers from Harbin continue full of bandit raids, the wrecking of trains, the burning of villages and attacks on Japanese garrisons by both bandits and Chinese organized forces still operating in Manchuria; so one may see that political conditions are still unsettled. The Japanese have certainly bitten off a mouthful, and must struggle against opposition in Russia, China, and the rest of the world to her military invasion of Manchuria. Yet we hope, and believe, that a better day for Manchuria is going to come, and sincerely hope that Japan, or some one else, will rid that promising region of the great menace of banditry and poor government.

In the providence of God two young Baptist missionaries came to Harbin before we left the past spring for furlough. They are superintending the work during our absence. Rev. and Mrs. L. G. Baker of Vancouver, Canada, sent out by the Baptist Board of British Columbia. They were first sent to another part of China, but impressed with the needs and opportunities of North Manchuria, moved there to take up mission work far out east of Harbin near where we have some outstations. As our mission forces in North China Mission, of which Manchuria is a part, were so badly depleted, there was no one who could be spared to take our place during this year so the Bakers consented to remain on in Harbin until our return, with the understanding that one or more of our missionaries visit Harbin during our absence for inspection, consultation, and advice regarding the work. Mr. and Mrs. Baker are earnest consecrated evangelists who see, and work, on the basis of fundamental truths of the Word as do we Southern Baptists. Extracts from a letter received recently from Mrs. Baker gives some idea of the hard "ups and downs" in the work as they are finding it:

"It is good news to us to learn of the interest of God's people in the work out here, and that someone is going to provide funds for another Bible woman. Last Thursday Mr. Baker went out east to Chuhehsien to assist in examining candidates for baptism and to baptize some at that outstation before Evangelist Liu makes his long preaching trip down the river. I wanted to go with my husband, but the consular thought there was too much danger from the 'hung-hu-tzi' (bandits), so refused to allow me to go. Mr. Baker said the town was in a terrible condition. Folks hardly go on the streets. They are being taken daily in broad daylight. No children are safe. The evangelist does not dare allow his chil-

dren on the street at any time. This confinement is hard on the mothers as well as the children, to say nothing of the anxiety. Mr. Baker reports that the church members, as well as the people generally, hardly talk of anything but banditry. The Christians stated that they had heard that the bandits were aware of his presence in the town, urged him to have the baptizing before Sunday and come on back as soon as possible. Eleven were baptized."

It was at the above town that a church of ninety-nine members was organized just before we left Manchuria in April. Among them are some of the finest Christian characters I have known anywhere, but many have gone through "fiery trials," and have lost everything. The coming of the Japanese has certainly not proven a blessing to that town or community. The town had a population of some forty thousand Chinese, but nearly half have left. It is a county seat. Up until the Japanese invasion the town was prosperous and fairly well governed. It had never been entered by bandits. Since the Japanese came it has been looted five or six times, nearly everything of value being taken, prominent people carried away, and many of the best buildings burned. A deacon was bound but escaped while the bandits (formerly soldiers) were breaking down the door of a big business house. On our visits there we have narrowly escaped some of these raids.

The Japanese, some of whom have opened up houses of ill-fame; the Koreans, not a few of whom are operating morphine and opium dens, and the thousands or more Koreans who have taken land and homes from the Chinese and are being settled there are all protected by the Japanese military and the Chinese soldiers who are operating under their command. But the Chinese claim that they are not receiving protection, either because the Japanese do not care, or because they desire that conditions become so unbearable that the Chinese will have to leave. Many prominent Chinese have already left. These conditions are still well known to our Japanese friends in Harbin. We make no apology for calling attention to them as existing. They must be understood if one is to gain even a meager understanding of the situation under which we and our colleagues must work.

Conditions in some parts of the United States are far from what they should be, and there is lawlessness of which we are all ashamed, but conditions here are not to be compared with such as one finds in much of Manchuria and throughout much of China. The provoking thing about the present bandit situation is that though there are those who claim that it is a protest against Japanese rule, the bandits do not operate against the Japanese—they are afraid of them—but rob, loot, mistreat and murder their own people, the Chinese, and the Russians, who have no protection.

"And now coming nearer home," Mrs. Baker continues, "I must tell you of something that is real news, but about which it is hard to write. The Sunday before we moved from the other house we were awakened with a cry that the house in the yard where your trunks and boxes of clothing were stored was on fire. The place was burning like match wood and there was a high wind. We all worked hard. The fire brigade, which had to come so far, finally arrived, but the trucks did not bring enough water." Then she tells how the trunks and boxes, theirs and ours, were burnt and soaked, but some of the clothing was saved. An old fur coat which I use in bandit country when traveling as a poor Russian refugee was only slightly damaged, but other clothing did not fare so well.

It was such a fire as one could expect in a city of the Far East, where fire protection is so inadequate. One of the evangelists, who had stored his things with the missionaries because he had moved to a region where there was so much lawlessness he did not dare take them there, lost all he had left for safe keeping. "You can well imagine how sick we feel about it all," continues Mrs. Baker, "especially when we might have moved the week before, only we had loaned to some other people for a week, the house into which we should have moved, this purely as a kindness, an accommodation to them, and even then they get out a day later than they had agreed, making possible this loss by fire. Yet these people did not even thank us for our kindness. But what can one do under such circumstances? Such is life under some conditions." Then there is a mark of a sense of humor, which saves many a situation, and many a breakdown, and perhaps, sometimes saves a life on the foreign field. They set about to dry the things when a missionary of another denomination passed by and wanted to know what missionaries meant by putting out a big washing like that all on a Sunday morning!

A note of joy and triumph is sounded in the same letter as this good woman tells of what took place at the Chinese church: "We had a baptismal service at the Eleventh Street Church, and 25 were baptized, eight women and 17 men. Nine or ten of them were from over at First Street, the first fruits of work at the new church building. These people gave good testimonies during the examinations. We had the Lord's Supper at the close of the service, and it was all so fine. A picture was made, and they are sending you one."

Is it surprising that we shall be wanting to go back next spring, before our year is up. We believe there are those who will make possible our return then without delay.

Chas. A. Leonard, Sr.,
Baptist Mission Rooms,
Raleigh, North Carolina.

MOTHER! don't experiment with your Child's Cold



Rub on

VICKS VAPORUB the proved way of relieving colds

The minute you apply Vicks VapoRub over throat and chest it attacks a cold direct—two ways at once—by Stimulation and Inhalation. Through the skin, it acts direct like a poultice, while its medicated vapors are inhaled direct to inflamed air-passages. All through the night this double direct attack loosens phlegm—soothes irritated membranes—eases difficult breathing.

Avoids Internal Dosing

Being externally applied, VapoRub avoids the risks of those digestive upsets that so often come from constant internal dosing. It can be used freely, and as often as needed, even on the youngest child. And it's just as good for adults.

ARIZONA BAPTISTS

—o—

Dr. J. O. Williams of the Sunday School Board, Dr. J. B. Lawrence and Mrs. Una Roberts Lawrence of the Home Board, Dr. L. R. Scarborough, and other out-of-state visitors attended the Arizona Convention of Southern Baptists, Oct. 10-12, at Chandler, Reuben Smith, Pastor.

Several years ago Arizona Baptists from the South began organizing their own churches because of alien immersion, open communion, and unionism commonly practiced together with pronounced modernistic leadership in the Northern Baptist Convention. They now have thirteen churches with around 3,000 members—a good proportion of all Baptists in the State.

Secretary S. S. Bussell reported \$3,400 raised during the year, with \$900 of it for denominational work outside the State.

The Southern Baptist Churches in Arizona earnestly invite Baptists coming to the State to their fellowship. Pastor C. M. Rock, D. D., of the First Southern Church, Phoenix, Pastor W. W. Taylor of Grace Church, Phoenix, Pastor J. N. Campbell, Th. D., of the First Southern Church of Tucson, and all the Southern Pastors welcome the Baptists who are coming to Arizona in increasing numbers from all over the South.

J. N. Campbell.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We are pretty busy this week, but not too busy for me to write to you, that being part of my business. We are having a protracted meeting at our church, and you can imagine it all for yourselves—big crowds, for the weather is perfect, fine singing, earnest praying, so good preaching, people coming up for prayer and to join the church. Perhaps you might guess who is the visiting preacher, if I told you it was one whose name often appears on our page, because of our interest in his work, and his in ours. Yes, you have guessed, I am sure: Dr. W. W. Hamilton, of the Baptist Bible Institute, who introduced to us our dear brother Cormier. He gave me news of Bro. Cormier, who has been much blessed of God in many meetings this past summer. A day or two ago, I saw our friend, Donald Keith, with his father and mother, at church. Do you remember Donald, who was sick so long, and whom we tried to help in such little ways as we could? He looks fine now, a great big boy. I was so glad to see him again. They still live at Raymond.

I feel as if it will not be amiss if I say that I hope many of you have been going to meetings this past summer and early fall, and have found the Saviour and given your lives to His service. It is so much easier to do this now while you are young than after you grow older. Your lives will be worth so much more to yourselves and to the world if they belong to the Lord. I saw a little boy come to join the church yesterday morning: the morning before, his father began to have family prayers, and prayed earnestly for his little son. It was the first time the boy had heard his father pray, and that night he became a Christian. Think about this, and think about yourself, whether you love Jesus or not. Can you say, "Here, Lord, I give myself to Thee, 'tis all that I can do?" Jesus said, "Him that cometh to me I will in no wise cast out." John 6:37.

My love to you all,
Mrs. Lipsey.

Bible Story No. 17; Oct 25th
Isaac Gives Jacob the Birthright
Blessing. Gen. 27:1-29.

When Isaac was old and almost blind he called his oldest son, Esau, and asked him to take his bow and arrows and go out and shoot a deer, so that he might have some good venison, and bless Esau before he died. This blessing was the birthright which Esau knew he had sold to his brother, Jacob, for a bowl of stewed beans. But he was going to get it if he could, so he went on out to hunt, and get the meat his father loved. His mother had heard what Isaac said to Esau, and she saw a chance to help Jacob, who was her favorite. She called Jacob, and told him what his father and brother were planning, and also offered a plan for Jacob. She told him he must fix himself like Esau and go in to his blind father, and let Isaac give him the blessing before Esau got back, thinking he was Esau. Jacob objected that Esau was a hairy man, and he a smooth man, and his father would find him a deceiver, and curse him. But his mother sent him to bring her two nice kids from the flock, and she dressed them and had good tender meat for Isaac. Then she made Jacob dress in Esau's Sunday clothes, and she put the skins of the little kids upon his hands, and upon his smooth neck, and gave the meat and fresh-cooked bread to Jacob to take to his father. Was not that a wicked thing to do? Are you not glad

your mother is not like that? So Jacob went in to his father and spoke to him, and Isaac said, "Who are you, my son?" and Jacob told him he was Esau, his first born, and he had brought him the venison, to eat before he blessed him. The old man asked him how he got back so soon, and he replied that God had helped him to work fast. But still Isaac wanted to be sure it was the older son, and he made Jacob come close to him and let him feel his hands and neck, and then he said, "The voice is Jacob's voice, but the hands are Esau's." He took the meat and bread and wine, and ate and drank. Then at his request Jacob kissed him, and he smelled Esau's clothes, and was ready to give the blessing. He prayed that this son should have the dew of heaven and the fatness of the earth, that peoples and nations should bow down and serve him, that he should be lord over his brethren, and they should show him honor. Was there much left to give to Esau? We shall see next week how Esau felt about it.

—o—
Taylor, Miss.
Oct. 12, 1934.

Dear Mrs. Lipsey:

Am sending my Jeannie Lipsey Club No. 8 \$1.00 (one dollar) for October. Sure enjoyed your letters about your trip to Colorado. Made me long, for a trip to Ohio to see our dear son (at Columbus) but can't ever get hubby off. Do hope things will grow brighter for Christians, but can't see prosperity coming through sin as it seems now.

Wishing you great success in all Christian work through life.

Your sincere friend,

Mrs. M. G. Austin.

P. S. My Lantana came up in July and is real pretty now. Guess it was too dry for it. I never watered the roots after it began to rain it came up.—M. G. A.

So glad, Mrs. Austin, that the Lantana came back all right. I thought it would. I have one that must be 12 feet across. You never forget the money. We are so grateful for it and for J. L. Club No. 8. One dollar will do a whole lot of good. Thank you.

THE LIQUOR LEAGUE

"They have made lies their refuge and are in league with death and hell. Under falsehood have they hid themselves." Thus saith the Lord God, "I will make justice the line, and righteousness the plummet, and the truth shall sweep away the refuge of lies, and the waters shall overflow their hiding place and their covenant with death shall be annulled and their agreement with hell shall not stand." THE LIQUOR LEAGUE has made lies their refuge. But for their lies they would have no place on the face of earth. They said repeal your laws and we will decrease drinking. Yet arrests for drunkenness have increased 113 per cent in twelve of our great cities, 77 per cent in the nation. There has been 55 per cent increase in patients in Keeley Institute. Convictions of drunken drivers increased 60 per cent. Deaths from auto wrecks have increased 77 per cent, while the sale of gas has only increased 3 per cent.

They said they would reduce the cost of enforcement of prohibition, but now it is costing \$623,000 per

year more and an additional \$11,500.00 is appropriated to guard our coast against rum runners and they have 1,000 more men to enforce repeal laws. They said they were going to do away with bootleggers, but they have turned America into a bootleggers' paradise. Two thousand eight hundred have bought Federal licenses to sell liquor in Florida. They promised to protect dry territory and then license bootleggers. Even the smuggling of narcotics has greatly increased in the nation. The Association Against the Eighteenth Amendment who made their vast millions out of war munitions while our boys died in France, used part of that money to repeal the 18th Amendment at the same time they formed the most powerful liquor trust on earth and smuggled vast amounts of European liquor into this country. When the Government sued them for \$6,688,898.00 for duty they organized a Liberty League to protect the Constitution. They swore the saloon should never come back. But they are here.

They are worse than the old-time saloon. They have no restrictions or regulations. They know no bounds nor decency. They run night and day, Sunday and Monday. They use women as liquor sellers. Women and children frequent their places. They advertise hard liquor in many magazines and daily papers. They are doing their best to make drunkards out of our young people. They are a greedy, grasping, demoralizing, corrupting set. Why should decent people legalize these rum sellers to poison the people in order to put the price of wickedness in their own pockets. The Government wants to be benefited by it, but it will be vastly poorer. Nothing but evil comes from liquor. The people are not for legalized liquor, but they have been confused and misled by lying propaganda and wicked politicians. The Eighteenth Amendment was repealed in the nation by 24 per cent of the voters and in Florida only 12 per cent. There are 827,220 eligible voters in Florida and 122,418 voted in the repeal election, while 704,802 stayed at home. Great multitudes saw there was no use in voting because of the confused and unfair method of voting and because 33 states had already gone wet, but by the same small percentage of the people. How many of these 700,000 eligible voters will qualify themselves to vote November 6? No one knows. The wets are saying, "We will win," and then they have a far-away look and say, "We do not know what the church folks will do." We believe the "church folks" will sweep away their "refuge of lies" and let the liquor traffic know they shall not besmirch Florida. Cer-

Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

tainly they shall not legalize this business by their vote.

—Baptist Witness.

A DAY OFF

During a ministry of some forty years I have had very few days off. That is, Sundays when I did not preach. It makes a fellow have a rather strange feeling, too. But I had one today, third Sunday (Sunday). But I was not altogether idle. When my wife, who is the superintendent of the Elementary Department of the Sunday school found that I would not have to preach, she remarked, "Now you can help me this morning by teaching the Juniors who are ten, their teacher will be absent." So I found myself seated in a small chair at the end of the table around which several fine Juniors were gathered. I greatly enjoyed this experience. They have a very unique way of taking the offering. Each class has one appointed to carry this to the front in a coin envelope, and when it is placed in the collection basket, they stand facing the school until the giving Scripture is repeated, and several songs are sung.

The giving of the birthday offerings for a definite object is encouraged, and the ones who bring their pennies are recognized, and one or more songs that are appropriate are sung. Today the superintendent and two others reported having had a birthday, and the money was deposited in the small bank. Last year these offerings were given exclusively to our Home for Children at Jackson. A nice amount was sent in to help care for these dear children. They voted this morning to let the offerings, with what specials that may be sent in, go to swell the Lottie Moon Christmas Offering. A story was told about a little boy who lives in China, who was very much disappointed one Sunday morning when he went, as usual, to the mission house, and found that the door was locked. This was due to the shortage of funds, and it had to be closed. A lock was shown the children, and they were told that their offerings would help unlock that, and other doors. So some of them are not waiting for the birthdays to come, but are saving their money and placing it in the bank so as to increase the amount. Next quarter the offerings may go to help the Home Mission Board with its work among the children of the South. Then the next, to help brother Miller to care for the Home

(Continued on page 13)

666

Liquid—Tablets
Salve—Nose Drops

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COLD
and
FEVER
first day
HEADACHES
in 30 minutes

"What Saith The Scripture"
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.
Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:::

Jackson, Miss.

FOR YOUR SCRAP BOOK

"Play for the team!—don't ever dream

The prize is just for you;
The game's the thing where you must fling
Your strength and your vanity, too!

"Tis so in life—to win the strife
It's teamwork that we need;
In work or play we must throw away
Our ego's selfish greed.

"If together we pull, a united whole,
And strive for the common good;
This sad old earth will know the worth
Of genuine brotherhood.

—o—

CALHOUN CITY ELECTS DIRECTOR AND PLANS OFFICERS' TRAINING CAMP

The Calhoun City church has recently elected officers for a new year and these officers have been duly installed. Mrs. W. G. Baldwin succeeds Dr. S. L. Dobbs as Director of the Training Union. Mrs. Baldwin has served in this capacity before and the work therefore is not new to her. Immediately after being elected plans were made for an officers' training camp in order that all officers might come together to study their duties. Under such an earnest and efficient leader the church may expect a great year in training. We commend the idea of an officers' training camp to all churches and Training Unions.

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LUCIEN ANNOUNCES NEW UNION

A newly organized Senior B. Y. P. U. is announced for the Lucien church with Miss Annie Lou Maddox elected leader. Miss Maddox begins her work right by asking for tracts for each officer that discusses their duties. These tracts with a copy of the standard of excellence was sent by the State B. T. U. Department and with interested leadership the union will start right and therefore be able to continue right. We are glad to add this new union to our list.

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BIBLE READERS' CERTIFICATE AWARDED

We are happy to announce that a Daily Bible Readers' Certificate has been awarded to Miss Trixie Johnson, Route 1, Osyka, Miss. Miss Johnson has faithfully kept up the daily reading for two years and therefore merits this recognition. The certificate carries with it four seals to be awarded each two years thus making, when completed, an award for ten years consecutive reading. We hope to have the pleasure of sending these additional awards to Miss Johnson each two years.

D'LO HAS INTERESTING GRADUATION EXERCISE

Following is a copy of the write-up as it appeared in the local paper of Simpson County, giving an account of a most interesting graduation or promotion day exercise. Make a note of it and perhaps you may want to use it next year:

The Baptist Training Union of the D'Lo Baptist Church recently held their annual promotion. This was a very impressive service in the form of a graduation.

The church was beautifully decorated in the union's colors, white and green. The graduates, dressed in white and carrying open Bibles, marched in, to the strains of "Guide Me Oh Thou Great Jehovah," played by Miss Louise Allbritton.

Miss Nell Thompson, the director, had charge of the service, which was opened with a prayer by Coach Reeves. After this the director gave a short introductory talk explaining the purpose of the service. The graduates were welcomed into their new departments by Messrs. Jack Everett, and Quin Thompson. The B. A. U. and Senior Unions, forming the choir, sang "Give Of Your Best To The Master."

A very instructive message was delivered by the pastor, Rev. C. C. Jones.

After the certificates were awarded by the leaders, Mesdames T. T. Bell, Belton Pickering and J. W. Crout, the graduates joined with the choir in singing "Ready." This part of the service was rendered very impressive with lights only in the choir and over an open Bible on the pulpit. The "Open Bible" was the theme of the service.

The benediction was pronounced by the pastor. Those receiving certificates were Bobbie Mangum, Helen Giles, Mary Louise Smith, Nancy Brooks, Jack Bell, Archie Magee, Edith Ross, Billie Ross, Wenona Hill, Dalton Hill, Fred Thompson, Jr., and Judson Donnel.

Four members of the Junior Union served as ushers. They were Ollie Ray Thompson, Johnie Thompson, Eldanet Langley and O. W. Roberts.

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NOXAPATER ANNOUNCES NEW OFFICERS FOR ANOTHER YEAR IN THEIR B.A.U. AND B.Y.P.U.'S.

General Officers:
General Director, Prof. Edd Lundy.
Assistant Director, Edith Weaver.

Secretary, Ervie Lee Fox.
Adult Union:
President, Prof. H. L. Thompson.
Vice - President, Mrs. Cora Barnes.
Treasurer, Mrs. C. C. Weaver.
Secretary, Mrs. Mattie Crow.

Bible Readers' Leader, Mrs. H. A. Pollard.

Senior Union:
President, Inez Darby.
Vice-President, Marion Weaver.
Secretary, Audie Pennington.
Treasurer, Graydon Kirkpatrick.
Bible Readers' Leader, Carrie McNeil.

Corresponding Secretary, Tomp Estes.

Intermediate Union:
President, Anna Lynn Kilpatrick.
Vice-President, Otis Kilpatrick.
Secretary, W. B. McCool.
Pianist, Rebecca Fraser.
Treasurer, Ralph Vanlandingham.
Chorister, Pollard Kilpatrick.
Bible Readers' Leader, Cleo Barnes.

Junior Union.
Leader, Miss Louise Estes.
President, Mary Kate Morris.
Vice-President, Helen McCool.
Secretary, Helen Willis.
Bible Readers' Leader, Della Ruth Morris.

Story Hour:
Leader, Audie Kilpatrick.

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OFFICERS

The B. T. U. of Concord Baptist Church, Franklin County, met Sunday, Oct. 21, and elected officers for the following quarter, as follows:

President, Mr. Jack Davis.
Vice-President, Mr. Laurin Jones.
Bible Reader Leader, Miss Gladys Gill.
Secretary and Treasurer, Miss Grace Cain.

Pianist, Miss Mildred Harmon.
Chorister, Miss Christine Stansbury.

Group Captain No. 1, Lula Gill.
Group Captain No. 2, Clarence Gill.

The officers will begin their term the following Sunday.

—Reporter.

—BR—

A DAY OFF

(Continued from page 12)

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children. And perhaps the last during this associational year may be sent to reach the unsaved in our own state. What a fine training this will be. Not all for self, but much for others. Lopsided training is bad and should be guarded against by all workers with children as well as with older ones.

This department has an enrollment of 91, and 72 were present this morning. The department is graded from the Cradle roll class through the Juniors. This gives some nine or ten classes. All assemble in one large room which the church built some years ago for the Sunday school annex. This is divided up into as many rooms as may be needed by the use of screens which are light and easily handled. After I had taught my class and witnessed the fine way in which the children are being trained, all quite and attentive, I said

Cotton Yarns: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc, York, S. C.

to myself, I feel like worshipping somewhere in a preaching service, so I went to the St. Paul M. E. Church. But I had forgotten that a camp meeting was on above Vancleave, some twenty miles from here. The pastor of the church greeted me with a smile, and said the camp meeting is on, so my people told me just to rest today. So I was disappointed. Tonight at 6:15 I went over to the church to find that a goodly attendance of fine young people had gathered for the B. T. U. Miss Ethel Williams is the director, and she is helped by several leaders and counselors. 61 or more are enrolled, with six unions in the B. T. U. 52 were present tonight. It certainly helps a pastor to see how splendidly the work is going which the Holy Spirit has placed him over as God's overseer.

The Sunday school has an enrollment for the new year of 135 in the school proper, and 14 in the Home Department. 103 greeted the officers and teachers this morning. I believe I am feeling better after my "day off."

Yours for the best service to the Master,

J. E. Barnes.

—BR—

"Now, Robert," said a teacher dirating the virtue of politeness, "if you were seated in a car, every seat of which was taken, and a woman entered, what would you do?"

"Pretend I was asleep."

—BR—

"How do you feel?" asked the physician who had been called to attend the seamstress.

"Oh, sew, sew; but seam worse today, and have stitches in my side." The doctor hemmed, and told her she would mend soon.—Ex.

—BR—

"So this baby is a girl?" beamed the rector, as he walked around the baby show.

The proud father assented.

"And this other one—is it of the contrary sex?"

His wife's eye was on him, but with no thought of the wrath to come he replied, blithely, "Yes, she's a girl, too."

—BR—

She had just accepted him, and they were discussing the "might-have-beens."

"Darling," he inquired, "why didn't you accept that little donkey, Smithers?"

"Because," she answered dreamily, "I love another."

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Salisbury, N. C., for a FREE full size package.—Adv.

JACKSON COUNTY ASSOCIATION

On Tuesday, October the 16th at 9:00 A. M. a goodly number of people were present to attend the eleventh annual session of this association at East Moss Point. This makes the third session I have attended since coming to this section of the State, and by all odds it was the most largely attended, and the best in all respects of the three.

It is a small body with only 11 churches in it. Every church was represented by messengers, letter, and minute and clerk fund. One hundred per cent in these respects. And they remained in large numbers to the end of the session which came at 5:15 P. M. Dr. N. O. Patterson remained to bring a message on "New Testament Evangelism" at 6:30 P. M. The host pastor, O. O. Haley, was elected moderator; Rev. M. E. Hulbert, pastor of the Escatawpa church, associate moderator; and J. E. Barnes, of Ocean Springs, clerk-treasurer.

Next year the association will go to Pascagoula. Vancleave invited it, but gracefully gave way to the church in the county seat. The digest of letters gives some interesting facts, as follows:

Eleven churches and all well represented; eleven churches and eleven Sunday schools, and one church hasn't any. You see the Vancleave church has a Sunday school some miles up the country, besides the one at the home base. This is due to the leadership of the former pastor, R. L. Vaughan, who lives in that section.

Additions during the year 101, which brings the membership up to 131. The membership of the Sunday schools is 1,057, an increase of 51 over last year. Nine out of the eleven churches have one or more B. Y. P. U.'s. Two have an Adult union, and all have 17 unions. Only two have none. Enrollment is 329.

The W. M. U. has a total of twelve societies, both women and children, with an enrollment of 244. Seven are observing the Lord's Supper. Some five are taking one or more copies of the Baptist Record. Seventy-three copies come each week into our churches. Should be more.

Including the mission of the Vancleave church, eleven revival services were held during the year. Only one did not have a series of meetings, the Pascagoula church. This church has just recently moved into its educational plant with some 42 rooms, and is getting things lined up for a religious census, Sunday school training school, a series of revival services, and an Every Member Canvass. Dr. N. O. Patterson, the hustling pastor, is a church builder in two senses of this term: church house builder, and a church which will stand four-square for the kingdom work.

The financial situation is not what we would like to see, but signs of improvements are to be seen. The amount for pastors' salary paid was \$4,672.95. No church pays over fifteen hundred dollars, and some not over fifty. Six gave something to the Cooperative Program. An increase over the two of

last year. Amount for this and for specials, is \$281.35. Total amount for all objects, local and otherwise, is \$10,127.93. Special offering at the association for the "Baptist Home for Children \$10.52. This was sent in this afternoon.

Our people feel encouraged in this association and under wise leadership, backed by a membership with a world-wide vision, and a spirit which believes in, and is willing to carry out, the teachings of the Master as set forth in the Great Commission, we will accomplish things that are worthwhile in the kingdom work.

We were blessed with the presence and timely services of brethren Bass and Roberts of the Woman's College, and Pastor Hodge of the First Church, Biloxi. Mrs. J. H. Mathews of Gulfport was present, and added much to the interest of the W. M. U.'s annual meeting in the afternoon. Mrs. R. C. Eley is the Superintendent of this organization. Pastor Haley and his good people did their best for us. What a dinner, and lunch!

J. E. Barnes, Clerk.

IN MEMORIAM

On Saturday, October 6, 1934, brother K. C. Hall departed from us to be with Christ. South Mississippi will miss a virile and active personality. The First Baptist Church of Laurel will miss one who, in the pioneer days of our city contributed much of his time, ability and money to establish the Baptist churches here.

Brother Hall was a sick man for several years, not realizing the seriousness of it, however, until two years ago when he retired to his farm. There, in the midst of one of the most beautiful spots in Mississippi, a spot very dear to his heart, he passed his last days.

Many young preachers are indebted to him for their college training, and many friends will miss his advice and leadership. For more than thirty-five years he was a deacon in our church. Indeed we shall miss him; but such is the way of this life; but thanks be unto God for eternal life.

His pastor,

L. G. Gates.

BROTHER G. C. SANDUSKY IN GOOD MEETINGS

I am in the fifth year of my pastorate of the Baptist Church at Cloverport, Ky. In the past ten weeks it has been my privilege to do the preaching in four revivals. In the first I assisted brother W. M. Varble at the Mt. Eden church in Hancock County. Large audiences were in attendance and 41 were added to the church's membership. The next was at Hawesville, Ky. Brother G. C. Whitely is pastor of the Hawesville church. 37 were received by the church in this meeting. The third revival was here in the church of which I am pastor. The large audiences were indeed an inspiration and 17 were added to the church's membership. The last meeting closed October 17 and was held at the Corinth Baptist Church, McQuady, Ky. Large

audiences attended the services and 34 were received by the church, 32 for baptism.

To our Lord be the glory.

G. C. Sandusky, Pastor,
Cloverport Baptist Church.

PORTO ALEGRE, BRAZIL

The revival in extreme South Brazil continues with even greater proportion all the time. The National Baptist paper of Brazil had the following to say about the progress of the gospel here in one of the most needy fields of the world. Speaking of the anniversary of one of the churches of Porto Alegre, Rio Grande do Sul, the article says: "The spiritual condition was very fine because the church had the pleasure of receiving 12 candidates for baptism last year. The missionaries helped very much on the program, Harley Smith and Alice Bagby Smith and Miss Helen Bagby. The sermon preached by that servant of God attracted the attention of all present in such a way that when the pastor, Dr. Pedro Tarzier, made an appeal to unbelievers, there were about fifteen people decided for Christ. 'The anniversary was made into a great evangelistic meeting.'"

It is not rare to have as many decisions in regular church services but we have not been as eager to baptize the people who make professions as we should be, perhaps. We are trying to see some fruits of Christianity before baptizing people.

Our school work continues to be blessed of the Lord. The efficiency, spirit and enrollment is better this year than ever before. There would be no problem about the running expenses if we had our buildings paid for. Please join us in prayer that God will soon see fit to give us these buildings, even though they are not constructed especially for school purposes, serve us in an acceptable way.

Harley Smith,

Box 118,

Porto Alegre, Brazil.

MOORHEAD

The past associational year was a great year in many respects for the church. There were 112 additions to the church, 30 for baptism and 82 by letter. Our present membership is 413. During the year we added four new Sunday school classes, using every available space for a class. Our B. T. U. is now made up of four unions instead of one. Our women are organized into four circles. The attendance upon all services have been far in excess of the past. Our Sunday school has been averaging near 300; the B. T. U. has averaged near 125; often for the worship services chairs have been brought in to care for the congregation.

In our recent revival we had 38 additions, 15 for baptism and 23 by letter. Rev. C. C. Sanders, Jr., of Mobile, formerly with Howard Williams and for six years associate pastor of the First Baptist Church of Mobile, Ala., assisted us with the music and special addresses to the young people at night for the first

Why Doctors Favor
a Liquid Laxative

A doctor will tell you that the careless use of strong laxatives may do more harm than good.

Harsh laxatives often drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in liquid form. The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin gently helps the average person's bowels while nature is restoring their regularity. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. At all druggists, ready for use, in big bottles.

week. The pastor did the preaching for the two weeks.

Since the beginning of the associational year, we have had 66 additions, these coming since the revival, bringing the total additions since the present pastor came to Moorhead to 178.

On Thursday afternoon a Council composed of Rev. W. L. Cooper, chairman, Moorhead, Rev. W. A. Bell, Ruleville, Rev. C. W. Baldridge, Inverness, and Deacons H. Lee Herring, Ruleville, and Percy Price, Inverness, examined Brother James Weaver for the ministry. He was found satisfactory and the recommendation was made to the church that he be ordained. On October 21st Bro. Weaver was ordained to the full gospel ministry.

Our church has done her part in the state debt paying campaign despite the fact that the debt on her church is yet unpaid and quite an item in our budget, paying in all about \$125.00 toward the state debt paying campaign.

These blessings from God bring joy to a young pastor who is serving his first pastorate.

W. L. Cooper.

Teacher—"What are the exports of Cuba?"

Johnnie—"I don't know."

"Where do you get your sugar?"

"From the neighbors."—Ex.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

What rid you of
MALARIA

and build you up. Used for 65 years for Chills,

Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

Sunday School Lesson

By Hight C. Moore

Lesson 4, Fourth Quarter
Oct. 28, 1934

THE CHRISTIAN'S STANDARD
OF LIFE

International Temperance Sunday
Ephesians 4:17-27; 5:15-21

—o—

GOLDEN TEXT—And be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5: 18.

The city of Ephesus, an emporium of Western Asia, a metropolis of magic arts, and the seat of Diana worship in her world-famed temple, had much in common with our twentieth century city and civilization so-called. In a peculiar way therefore the message of Paul to the Ephesian Christians is adapted to conditions and needs in our modern world. In the passage before us there is the sharpest contrast between the worldly and the Christian standard of life, and the most insistent urge that we embrace the Christian ideal and way of living. It is a good lesson for International Temperance Sunday.

Avoid the Standard of the World. The Apostle is very much in earnest. He starts to make a solemn declaration. In fact, he reaches the point where he insists on and implores. And the thing he stresses is this: "You must no longer live like the heathen." (Goodspeed). The kind of life to be avoided has several outstanding features: (1) It is the life of the cipher mind. It is the mind full of vanity and frivolity and futility. It is the mind given to nothingness and so soon occupied with perversion, as worthless weeds soon fill a vacant lot. (2) It is the life of the twilight understanding. He who lives in darkness becomes accustomed to it. As Jesus said: "He that walketh in darkness knoweth not where he goeth" (John 12: 25). His moral vision becomes impaired. His understanding becomes darkened. At length he is unable to grasp the truth. (3) It is the life of willful refusal. The alienation from the life of God is deliberate. The estrangement from God is not one act of stumbling but a habit of life. "As they refused to have God in their knowledge, God gave them up unto a reprobate mind" (Romans 1:25). (4) It is the life of determined ignorance. The light was shining all about them. It was and is light from the Sun of Righteousness. But the shutters of the soul are closed and dense night settles down upon the inner man. The deepest ignorance is ignorance of God. (5) It is the life of blind obstinacy. Their hearts are hardened even as Pharaoh's heart was hardened at first by repeated acts of his own will and then in penalty by a just act of God. (6) It is the life of moral callousness. Conscience at last becomes seared and almost insensitive. The moral nature becomes past feeling. There is little or

no response to better things. (7) It is the life of abandoned will. There is no moral assertiveness. The will becomes flabby. The inner structure collapses. Life is given over to lasciviousness. (8) It is the life of unrestrained appetite. Self gets if possible what self wants. Sensuality sways the scepter. Self-indulgence is the order day and night. There is no curb or check put upon selfish desire. (9) It is the life of insatiable greed. That greed is not confined to lust for monetary gain. It is greed for satisfaction of self in every way and all the time. (10) It is the life of wide versatility in vice. It is not satisfied with a single act of wrong but seeks to "work all uncleanness." It is not content with a favorite lapse but sets itself "to practice every form of impurity." Such is the many-featured standard of the world. Avoid it!

Learn the standard of the Lord. Note several imperatives here: (1) Desire that standard. Unless the heart yearns upward not a step would be taken or need be taken in that direction. (2) Listen to the Lord. He sets up the standard. He himself reached it. Hear him. Harken to him. (3) Learn the truth as it is found in Jesus. He is not only the embodiment of spiritual truth but the fountain head of all truth whatsoever. Be taught by him for he is the Great Teacher. Become his disciple for he is the Divine Master. (4) Cast off the old nature which deludes and corrupts. He does not say improve it for that cannot be done. Therefore "lay aside with your former habits your old self which is going to ruin through its deceptive passions" (Goodspeed). (5) Renew the spirit of your mind, or be made new in the spirit of your mind. Certainly a new mental attitude is necessary. (6) Clothe yourself in "the new nature which was created to resemble God." (7) So attain and enjoy the holiness which comes by Christ. It belongs to the truth and produces righteousness. High is the standard of the Lord. Learn it from the Lord!

Reach the standard of brotherhood. Note five imperatives here: (1) Lay aside falsehood. That means that one should put away falseness in every aspect of it. Not only lying but all falsity is included. (2) Speak the truth. Let every man be entirely veracious in all relations with his neighbors. Every word ought to be a word of truth and so entirely dependable. (3) Be members one of another. No one can live to himself. His contact with others ought to be considerate. Be fraternal. (4) Control temper. There is such a thing as righteous anger. Christ showed it himself. But he had it without sin. That is the goal before us. Certainly anger should not rankle in the heart. Let it die out with the day. It would hamper us in a new day. Keep temper under control. (5) Give the devil no place. He wants a place in each heart. He strives for room in each life. Keep him out. "Make no provision for the flesh, to fulfill the lusts thereof." High is the standard of brother-

hood. Reach it!

Strive toward the standard of personal consecration. We find seven imperatives here: (1) Walk circumspectly. In other words, live carefully. Give attention to your course of conduct. This will require wisdom. If we are foolish we are sure to stumble and stray. (2) Redeem the time. In other words, make the most of your opportunity. The past is gone, but the present and future are right at hand and ready for our use. The times are evil, but we have our chance. (3) Understand what the Lord's will is, first in your own life and then so far as possible in the lives of others and in the life of the world. We must not be thoughtless and unconcerned. We can if we will find out the Lord's will concerning us. (4) Be filled with the Spirit. Did some of the pagans think that when wine inflamed them they were simply in touch with one of their deities? On the contrary, wine intoxication led to riot and revelry, disaster and death. But the infilling of the Spirit means the infilling of power and the richest possible endowment of personality. (5) Speak to one another or talk together in the better conversation. Let holy thought be expressed in psalms out of the Old Testament and hymns by consecrated composers and other songs which stimulate and inspire the spiritual life. Sing sincerely with all your hearts. Make music unto the Lord. (6) Give thanks to God. He is our Father and the Giver of all good. Be grateful to him at all times. Be thankful to him for all things, even for his permissive providences. But be sure to give thanks in the name of our Lord Jesus Christ. (7) Submit yourselves one to another. Here is a call for a reasonable acquiescence. It means that we must subordinate ourselves to others sometimes for their good, sometimes for our good, and always for the total good. Yet this must be done in the reverential fear of Christ and so for his honor and glory. High is the standard of personal consecration. Strive toward it!

—BR—

TOAST TO MOTHERS-IN-LAW

—o—

Dear lady, my mother-in-love, the one who bravely bore the tiny son, who nursed and cared for him, who suffered if he was sick and rejoiced at his healthy growth, who faithfully wielded the castor oil spoon and the peach tree switch, who prayerfully planned his life and gave him his high ideals, who sacrificed that he might have an education, and you were so glad when he came back to you ready for life and for living; then you so unselfishly gave him to be my husband; you who happily became the grandmother of our little sons and daughters, and joined hand and heart and soul with me for their

GRAY'S OINTMENT
USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

THIS CHANGE gives Children a Chance

Perhaps you have tried nearly every sort of way to keep a child's bowels in proper condition, and failed.



Yet, almost any child who has been convalescing in a hospital, will usually come out with bowels working like a well-regulated watch.

The average mother gives any laxative the family may be using, while doctors give children a liquid laxative of suitable ingredients, suitable strength, and in suitable amount.

Make the change now to pure, California Syrup of Figs instead of harsh medicines, you risk no more violence to your child's appetite, digestion, and general physical condition. You'll have a safer, more satisfactory result, too. Those little upsets and complaints just disappear and the child is soon normal again. Try it!

THE "LIQUID TEST." First: select a liquid laxative of the proper strength for children. Second: give the dose suited to the child's age. Third: reduce the dose, if repeated, until the bowels are moving without any help at all.

An ideal laxative for this purpose is the pure California Syrup of Figs, but be sure the word "California" is on the bottle.

welfare, how much I owe to you.

May we be the closest of friends, each of us in our own way loving your son so dearly. May our plans and prayers mingle in true harmony for your son, my husband—and the little children, yours and ours, whom I so faithfully teach to love and honor you without fail. May I give you my confidence and loyalty, next to my mother. May I be to you as Ruth to Naomi, your people, my people, your God, my God.

And when you are passing down the Sunset path, may my love and strength help to make your way happier and brighter.

When you have passed confidently and joyously beyond the glowing sunset into eternal light, the memory of your blessed life of service and love will linger to bless us always—my friend, my husband's mother.

—BR—

Hubby—"You never tell me what you buy. Don't I get any voice in the buying?"

Wifey—"Certainly, darling! You get the invoice."—Ex.

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

WOMEN THE HOPE OF OUR CIVILIZATION

Our country is facing a great peril. It is not smallpox, but it is worse than smallpox. It is not yellow fever, but it is worse than yellow fever. The peril which our country is facing today is that our women are in danger of becoming maudlin drunkards. This peril we have never had to face before.

In pre-prohibition days the old-fashioned saloon did not attract women and did not seek to attract them. Occasionally some degraded or abandoned woman would be seen staggering out, but such a case, broadly speaking, was rare indeed. In other countries women in public houses were not uncommon, but in America we were unused to such tragedies. Such women here were sought by rescue bands from slum missions.

The whole situation has now changed. With the repeal of our prohibition laws the old time saloon gave place to a modern counterpart which claims a new respectability. These up-to-date saloons are in hotel dining rooms, in otherwise respectable tea rooms, in fashionable country clubs, in restaurants of every variety, and in drug stores that specialize on liquor rather than drugs. In all of these our fresh young girls and our society women are welcomed heartily and even enthusiastically.

All along the streets of the average city signs such as this are placed in conspicuous places: "Cocktail Hour from Four to Seven. Ladies Specially Invited." Into these places in every city women are now pouring,—women who would have considered it a disgrace to be found in an old time saloon. In these places the self-same intoxicants are served that were once served by the bartender in his white apron. It has become such a fad that groups of our young women meet by appointment in such places. They are attracted by the novelty, by the soft carpents, by the seductive music, and ultimately for the gratification of a yearning for liquor which a year ago they did not know that they possessed. With many this cocktail hour has become a habit.

Added to these public places of resort are the innumerable homes in which cocktails are being served. There those addicted to the habit can satisfy their appetites. There too frequently those who have never touched liquor take their first glass. They are ashamed to be considered unfashionable and "old-fogyish." They lack the stamina to stand for the principles under which they have been reared. They feel that "everybody" is drinking nowadays, and though timid at first, they quickly fall into line. Tens of thousands of clean, pure, highly respectable girls are described in this paragraph. Thank God many of them have taken only a few timid steps into the maelstrom. At this hour it would not be difficult to rescue and to save them from impending danger. Only an aroused public conscience can bring this to pass.

It must be remembered that so far as appetite goes there is no difference between men and women. The people to whom this paper goes have always felt that even moderate drinking is dangerous for boys and young men. They have felt that such drinking may arouse dormant appetites that will be uncontrollable. They have felt that the habits of drink too frequently enfold one in coils that cannot be broken. They have realized that the ranks of drunkards are always filled by moderate drinkers and never by total abstainers. Many a mother has had wrung out of her heart the strain, "Oh, where is my wandering boy tonight?" Take notice, oh mothers in Israel, that some day before long if the present fashion continues, you will have wrung from your heart the strain, "Oh where is my wandering daughter tonight?" If the iniquitous cocktail habit continues it will certainly breed drunkards among our daughters. We heard only recently of a mother rushing out of her house declaring aloud, "Oh, Mary is drunk, Mary is drunk."

Some fool will say, "Well, it is no worse for women to be drunk than it is for men to be drunk." We do not care to argue that question. On the other hand, we have seen boys and young men from respectable homes lying in pools of filth, maudlin drunk. May the good Lord spare us from ever seeing the girls and young women from our respectable homes lying in such pools of filth, maudlin drunk! It may not be worse morally for a woman to be drunk than for a man to be drunk, but who will deny that it would forever take from the sweetness, fineness, culture, dignity and elegance of a young woman to be found dirty, torn, disheveled, half-dressed, in a state of sodden drunkenness? And as sure as there is a God in heaven the various strong drink concoctions will lead our girls and young women to this beastliness if the hold of the habits, now all too common, are not broken. We quite know that this is a terrible and obnoxious picture that we have painted but we are simply trying to arouse our people to the consciousness of a peril that is already upon us.

What then should be done at the present hour? Of course, the present outlawing of the liquor traffic would be impossible. Even if it were possible it is certain that with the present sentiment of our people it would not be effectual. Education and moral suasion are to be our weapons at the present time. First and foremost in education is to be the example in our homes. God has not made us a judge of our fellow men, and we are not foolish enough here to declare that men and women who are not total abstainers from the use of intoxicating liquors cannot be Christians. We do declare, however, that in such a day as this and with not only our sons but our daughters in imminent peril, it is the bounden duty of every Christian household in the land to banish from it forthwith the use of all intoxicating liquors, including beer and light wines. We

Baptist Student Union

D. S. T. College

The B. S. U. of D. S. T. C. is sponsoring a "contact" program this year in asking other B. S. U.'s to exchange ideas and suggestions through correspondence. A corresponding secretary has been appointed to execute these duties. This is to encourage a friendlier spirit among the B. S. U.'s and the colleges. Miss Marion Anding, Florida, is B. S. U. president, and Dr. I. D. Eavenson, pastor, is an energetic worker. Much interest is manifested in the work of B. S. U. by members of the faculty and espe-

cially Mr. Wm. M. Kethley, president of the college.

The B. T. U. has a splendid attendance and unusually good programs are given. Miss Geneva Caffey is director.

The young men's and women's S. S. classes are organized into one with Miss Georgia Lee Tatum as teacher.

D. S. T. C. is lending all her support to B. S. U.

Rosamond Lockett,
Cor. Secty. and Reporter.

the rescue for the sake of our civilization!—The Watchman-Examiner.

FROM MY SCRAP BOOK

The teachings of childhood are cornerstones on which to build the foundations of character. If these are laid in wisdom and faithfulness we may look to see the superstructure rounded and beautified by the lessons of life's experience.

"Habit is a cable. We weave the threads of it every day, and at length we cannot break it." Dr. Cuyler.

As the lofty mountain peaks are white-robed, frigid and barren, so the heart lifted up with pride, is barren and unfruitful in holiness.

"Faith is likened to an anchor because it has a holding power; and that comes from the hold which God has upon the man who exercises it."—Dr. Cuyler.

Education does not make the man unless there is good material to work with.

—Mrs. G. D. Phillips



"HEAL THE SICK"

It is a Divine Command. About 100 girls now are in our School of Nursing being educated in the scientific care of the sick. They will engage in

HEALING HUMANITY'S HURT

and in their gracious ministry they will carry out the Master's command. You, too, may have a part. If not as a nurse, then as a contributor. For food, medicine, surgical supplies, light, heat, etc., have to be paid for. A word to the wise is sufficient.

OLD SERIES
VOLUME I

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